A Acton. c. 46. 94

CATECHISM OF CHRISTIAN DOCTRIN.

By THO. WHITE, *Gent.*

Second Edition,
Corrected and enlarg'd.

Una fides vigeat, priſco quæ condita templo eſt;
Quam Paulus retinet, quámque Cathedra Petri.
Prudent.

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TO THE READER.

THis Catechiſm having luckily arriv'd into my hands, I thought it became me (and would be a ſervice to the publick) to be a means that others ſhould have the like contentment and profit by the view of it,

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it, as I had. It would have bin a ſin to let this talent ly bury'd in the earth without multiplying. This advantage ſpirituall goods have of corporeal ones; that one grows not the poorer by communicating them. Receive then out of my hand this worthy Treatiſe, which (if I be not much deceiv'd) is as uſefull a piece as any this age hath brought forth.

The

The Author's name alone is enough to juſtify thus much: who, for profoundneſs of ſcience, and conſummateneſs in all parts of literature, both divine and human, is the honour of our times, and may be the envy of the happieſt: though himſelf be as far from the vanity of delighting in the reputation got by others praiſes, as his excellent worth is from

needing ſuch weak ſupports. The compoſition of this, was but an entertainment of divertiſment to him, in a time when he had ſtrong and ſollicitous thoughts for the good of others: which ſo fully poſſeſs'd him, as he would have even his recreations contribute to that end. And this he did ſo dexterouſly, and unveil'd the deepeſt myſteries

of

of our faith ſo knowingly, and deliver'd them ſo familiarly and plainly, and made them appear ſo reaſonable, as they of tendereſt years (for whom he made it) with delight apply'd themſelves to learn the weightieſt and abſtruſeſt points of what Chriſtians are bound to beleeve; and eaſily fram'd right apprehenſions of what he taught

them, And yet the moſt verſ'd in Theologicall ſpeculations, found matter to buſy their moſt vigorous thoughts upon, and learn'd the Reaſons & Cauſes of thoſe things of which before they had no more but a bare knowledge that they were true. The conſideration of them for whom he compoſ'd it, hath made him ſweeten his conceptions by uſing

uſing the gentleſt ſtyle and familiareſt examples to illuſtrate them by, that he could: But, under this humble and plain habit, you ſhall finde rich and excellent productions of a moſt learned, ſtrong, & pious ſoul; ſo you apply requiſit attention to follow the thred of doctrin which he hath here ſo maſterlike ſpun out and woven into a complete piece:

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Or rather, he hath propos'd his queſtions with ſuch artifice and judgment (as *Socrates* did, when he made an unletter'd childe give account of moſt ſubtil ſpeculations) that one muſt be notably weak in the power of reaſoning, not to fall of one's ſelf upon the true and ſolid anſwers to moſt of them, without further inſtruction. By which means, the Ca-

te-

rechumen will learn knowingly what he is to beleeve; and not pay himself with the ſound of words, often times misunderſtood; which begets yet greater errors in the collections and inferences dravvn out of thoſe miſtaken grounds. But I do amiſs in offering to foreſtall any mans judgment vvith my vveak and faint commendations. When you have read the

fol-

followving discourſe, you vvill think I have ſaid too little. I am ſure, I do.

A CATECHISM OF CHRISTIAN DOCTRIN.

Divided into fifteen Conferences.

FIRST Conference.

MASTER.

COme hither child, how old are you?

SCHOLLER. About thirteen, Sir.

M. And what do you remember you did ſome twenty years ſince?

What is not can do nothing.

S. I did nothing, nor can remember any thing so long ago; for then I was nothing, and so could do nothing.

Therefore nothing that is, made it self

M. Who then made you bee, when you were nothing?

S. My Father and my Mother.

but was made by others of it's own kind.

M. And who made them bee?

S. Their Fathers, and Mothers, my Grandfathers, and Grandmothers; who likewise were made bee by other fathers, and mothers, and so upwards till *Adam*, and *Eve*, the first man and woman that ever were.

and those, finally, by God.

M. And who made *Adam* & *Eve* be?

S. God Almighty, who made all things; and after all the rest, made *Adam* of earth, and *Eve* of a rib of *Adam*'s side.

Wherefore

M. And who made God Almighty to bee?

God was not made,

S. God always was, and so cannot be made; for, nothing can be made unless it once were

but

not

not, that ſo it might be made. *was ever*

M. How do you know that God was always?

S. I was told ſo, but I cannot give a reaſon for it.

M. Yes, but you can; for, did you not tell mee, that what is not, *elſe* can do nothing? if then once there was nothing, nothing could *Nothing could* have been made: and there *have been.* would now have been nothing. Now you know therefore, that ſeeing now there is ſome thing, *He is* there was always ſome-what, and *then* *that which always was*, is GOD. *Eternall.* But what, did God make nothing but *Adam* and *Eve*?

S. Yes, Sir, hee made all other things beſides, but I can give no accompt how I know it, no more then that I have been taught ſo, unleſs you can ſhew me again that I know it. *Again.*

M. Well, think you it not as clear that God made the firſt *The firſt* Horſe, and the firſt Lyon, and *of each* ſo of every kind which we ſee go *kinde*

from

from ſire and dam to young ones; as that he made the firſt Man, and Woman?

S. Yes Sir, for I ſee the ſame reaſon for all, ſince every kind muſt have a firſt, which could not come of it ſelf; and therefore muſt have a maker of an other kind till it come to ſomething that always was, which is *God*.

being, finally, made by God, and the Earth being to no purpoſe without theſe. It (and the other Elements) were made too, and ſo

M. And to what purpoſe would the Earth bee, if none of theſe things were in it? No beaſts, no trees, no fiſhes? for all theſe we ſee propagated by generation, and therefore had a firſt, and ſo are brought up by degrees to their originall Author, *God*.

S. I cannot ſee to what purpoſe the Earth (and the ſame is of the other Elements) ſhould be an infinit time without any of theſe things in it, for whom and whoſe ſuſtenance it ſeems wholy to ſerve; & ſo eaſily beleeve it was not long before them, and that God made it, and all that either belong

belong to; or are of like nature with it; which is, as I think, what you aim at: That *God made all things.*

God made all things.

M. You are in the right, and that is it, which I would bring you to. But now tell me; he that makes a thing, is he not able to do as much as the thing he makes?

But God can do all that (himself or) his Creatures can do;

S. Yes Sir, for seeing whatever the thing made does, is done by somewhat that thing has in it self; and all that thing has, was made, or given by the maker; and nothing can give what it self has not; the Maker must have in himself al that by which the the thing made had power to do such a thing; that is, himself has power to do the same.

He is then

M. Thus you see you have plainly shewn God to be *Almighty*; for, nothing can be done, but what's done by some-thing; and that some-thing, is made by God; therefore, seeing God

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God can do whatever any thing made by him; 'tis clear *he can do all things*; which is, to be *Almighty*. But tell me now; do you think when God does a thing, he knows what he does?

Almighty.

and Knows all that Himself

S. It were a shame to doubt of that, since we accompt him a fool who knows not what he does; besides, since God makes us know what we do; and is himself perfecter than we, he must needs know what he does even better than we.

M. And he that knows a thing, does not he know what that thing can do; for example, can a man know a knife or a clock, without knowing, that the one can cut, and the other tell the hour of the day?

His Creatures can do; and so is

S. That's impossible; as also that God should not know what any work of his can do.

M. See again how you shew that *God knows all things*: for, since he knows what himself

All-knowing.

ſelf made, and what all the things he made can do, and nothing is or can be done but what himſelf and they do; it follows that God knows all, and every thing that is done, great and little, to the number of the thoughts of men and angells, to the diviſion of duſt and ſands, and whatever elſ is done; nay and what can be done, though it neither be nor ever will be done. But now tell me, do you know by your body, or by your ſoul?

wherefore

S. By my ſoul.

M. And wherein differs your ſoul from your body? is't not in this, that your body has many parts & takes up room or place; your ſoul on the contrary is indiviſible, and wants no place, nor has any parts, but is a Spirit.

Knowledge belonging to Spirits.

S. Al this I remember to have learnt, now you put me in mind of it.

M. Then, ſeeing you find that

God

God knows all things, what do judge him to be?

God is a Spirit.

S. Certainly a *Spirit*; but yet I know not well what a Spirit is, nor what conceit or apprehension to make of it.

M. Do you conceive what's meant by these words *Mind*, *Understanding*, *Wit*, *Thought Knowledge* &c. If you do, you have made some apprehension of a Spirit. It suffices then at

and,

present to conceive God to be such a thing that he is a Knowledge and works by it. But tell me, is God a Spirit joyn'd with a body, as our soul is, or a *pure Spirit* without any Body?

His Existence being necessary,

S. Methinks if God were made up of Spirit and body, there were no impossibility in him, but his Spirit might be without his Body, and so God might dy or not be, which makes against the necessity of his being alwayes, formerly prov'd.

A pure Spirit

M. But yet this Mind or Spirit must

must have the perfection of all Bodies in it: since (as is already shown) It can do whatever all Bodies can.

S. This is very clear in my minde.

M. Then you see that God is a pure Spirit or Minde containing in it self the natures, and perfections of all things (that is) all Being and all Goodness.

Yet containing All kinds of perfection imaginable.

Here the Catechist ought to exhort the Cathecumen (or person he catechizes) to the admiration and reverence of God, out of his plenitude of Perfection: To the fear of God, out of his Omniscience and Omnipotence: And to the love of him, out of his All-goodness.

THE

SECOND CONFERENCE.

M. YOU remember you told me that God Almighty made *Adam*. Can you tell mee why he made him? and first, whether he wanted him?

Therefore

He wanted not Adam

S. No, Sir, he could not want him; for seeing hee's All-goodneſs, he could want no good thing; and for what's bad or naught, there can bee no want or need of that.

nor

M. At leaſt, did he get any thing by him? or was he richer after, then before?

could get

S. No, Sir, he that hath all, can get nothing.

profit

M. At leaſt, as you have pleaſure when your hear your ſelf com-

commended, or ſee your ſelf hono-
nour'd and ſerv'd, ſo did God
get any new content?

S. Sir, without doubt it could not but pleaſe him. For ſo I am taught that my good works pleaſe God, and my ſins diſpleaſe him. *or*

M. 'Tis very true that he is pleaſ'd with our good works, and diſpleaſ'd with our bad. But not ſo that he conceiv's new pleaſure, or diſpleaſure; but with the pleaſure of good, which hee had for ever, and the diſpleaſure of bad likewiſe he had for ever. For, if hee could receive new pleaſure, or diſpleaſure, he would get ſome thing he had not before, which you told me he could not. But now, if he got neither profit, nor content by making *Adam*, why did he make him? *pleaſure by him.*

S. Sir, I cannot tell you that, for I never do good but I get ſomething that contents me.

M.

M. If you ſhould finde a poor wretch in a wilderneſs, ready to ſtarve, and you had ſtore of victuals, would you not give him ſome?

but made him

S. Yes ſir; and ſhould think my ſelf unworthy to live unleſs I did.

M. And why? for you ſhould neither have honour, nor profit, neither (though peradventure afterwards you would have pleaſure) would you think of that when you did it.

S. I know not, Sir, why; but good nature would make me do it.

out of pure Goodneſs;

M. And now you have told me why. For 'tis the nature of Goodneſs to do good, as of heat to heat, and of cold to cool. And ſo, God being all Goodneſs, needs no other cauſe why to do good, then that himſelf by nature is Goodneſs, or as you call it, of a good nature. But, tell me again did God Almighty make you?

and,

S. No

S. No Sir, my Father and my Mother made me.

M. Think you ſo? and I pray, if your Maſter ſhould whip you, or make the Stationer give you a fine new book would you thank the Stationer, or be angry at the rod? or rather be thankfull or diſpleaſ'd towards your Maſter?

S. Towards my Maſter, Sir. But I do not ſee that God Almighty either bad my Father, or Mother make me: or uſed them to that end.

M. No? Did you not tell me that God made Adam, Adam his Son? and ſo till it came to your father, and mother? *by means of him,*

S. Yes Sir, but this is a great way off from God's making me.

M. It will come nearer: You told me alſo that God knew all that was to be done, or could be done by the things he made: And again, that what he did, he did *and cau-ſes*

put by God and contin'd from him,

out of his Goodneſs: you ſee then, that hee knew your Father and Mother would make you, and would have it ſo; and, out of his Goodneſs, put the cauſes which ſhould make you. What does your Maſter more when he either rewards or puniſhes you, but onely puts the cauſes out of which hee intends, and knows your good, or harm will follow. Well, if this bee agreed on that *God made you*, tell me now whether you have any thing that God did not beſtow upon you?

Us;

even to the leaſt thing wee have.

S. No, Sir; for, what ever I ſhould ſay I had from my ſelf, or from any other, you will in the ſame manner ſhew that the cauſes coming from God, hee uſes them to make mee have thoſe things, and ſo beſtow'd them on mee.

M. 'Tis well ſayd. But to whether are you more beholding for the thing you have? to God,

or to him that immediatly gives it you? for example, for your life, and being, to God, or your parents? for your learning, to God, or your maſter?

S. Hitherto, S.r, I am ſure I have given more thanks to my Parents, and Maſters; but now I know not what I ought to do.

M. How ſoon have you forgot you own ſaying? did you not tell mee that your affection was not at all towards the Statio- *wherefore*
ner, or rod (to which your father, and maſter are compar'd) but onely to your Maſter that rewarded or corrected you? how then are you ſo ſoon ignorant, whom you are moſt to thank; God, or the next cauſes of your good?

S. By that rule I ſhould ow nothing to my parents and maſter but onely to God.

M. Not ſo neither, but to every one according to the good will he bears you, and the ſhare he

all possible thanks

has in the good deed. Now, as for God Almighty, you know there is no cause concurring, nor any least part of the work which belongs not totally to him, on all sides, and from the very beginning: Therefore, how much the good is, 'tis wholy and entirely due unto him; but your Parents, and Master are not the thousandth part of the Causes; and, therefore, though thanks be due to them in respect they are the immediate causes, yet in comparison of what's due to God, you are not one thousandth part beholding to them. Again, you told mee God knew perfectly all things belonging to this good you possess, and the bestowing of it; But, the next cause understands not perfectly what himself does, but is bent to his work beyond his own understanding: as you may easily see by this, that your self when you walk know not how you do it,

are

totally due to him.

and

and we may be posd in twenty things which belong to walking, which nevertheless our selves do. But, amongst all things you have, are not works some? as singing, playing, understanding, eating, and the rest, and therefore also *whatsoever you do, comes likewise from Almighty God.*

nay

Every least Action wee do comes from God.

S. Yes, Sir, I see well enough, that because my self, and all other causes of my action come from God, it must needs follow that my actions come from him. But I dare not say so, for fear I should make him author of my sins, which I have been taught he is not.

yet not sin,

M. 'Tis well thought on. But if you knew that *Sin* were but want of doing, or not-doing, you would not fear that consequence. For, as you see when a man takes a knife to cut with, the cutting proceeds from the man, but, that it cuts not so well as it should, proceeds from the blunt-

it being onely

neſs or want of edge in the knife: and likewiſe, the writing proceeds from the Scrivener; but, that the pen gives not ink well, or blots, comes from the evill faſhioning, or ſlitting of the pen: ſo, what a man does is from God, but that he does not ſo well as he ought (which is to ſin) proceeds from ſome defect in the man. For, as from fire cold cannot proceed, nor from water drineſs; ſo from the Fountain of Being and Goodneſs, the want of goodneſs and being cannot ſpring.

Defect of action)

Hence

By this you eaſily gather that God is the *Governour of this world*, ſeeing all things are done by his diſpoſition and government.

God is Univerſall Governour of the World.

Here the Catechiſt ought to exhort his Catechumen to remember and perform his duty towards God; who as he gives us all things freely, ſo he deſerves that we offer, independently from reward, all our works,

works and wills to him. As he made us, ſo, as creatures, wee are his ſlaves. As he gave us every thing we have, all our goods are his. As he is more cauſe then the next cauſes, ſo is hee to be preferr'd before all. As he does all our works in us, ſo requires hee the honour of all be attributed to him. As he is not author of ſin, ſo is he not to be charg'd with any fault or want on his ſide. And, as hee's Governour of the world, ſo is he to be pray'd to, fear'd, and reſpected.

THIRD CONFERENCE.

M. WEll; now Adam's made, what did God give him?

S. Sir, I know not that, for I have not read the Scripture, whence that is to be known.

God being a perfect Agent made his immediate work, (Adam) perfect in Endowments

M. But you know what things make a man, and doubt not but God gave them perfectly to Adam; for a good workman makes his work good, and would be asham'd, if it should come out of his hands otherwise than perfect; according to that saying, that a good tree cannot breed ill fruit.

S. I know a man is made of Body and Soul, and so Adam had those.

M.

M. What are the perfections of the Body? are they not Health, which conſiſts in the integrity of all parts of our body, and ability to uſe them well? Strength, to carry, heave, draw, puſh; and and the like? Nimbleneſs, or agility? by which wee do our actions with life, and quickneſs; and, laſtly, Beauty which graces both body, and actions? Likewiſe in the Soul wee ſee Underſtanding and Will; Underſtanding comprehends Memory of things paſt: Judgment of the preſent: and Forecaſt of things to come. Can you doubt whether theſe things were given to Adam? *of Body*

S. No, Sir, for ſeeing wee have them from Adam, ſure Adam could not fail to have had them, and to have receiv'd them from God. *and Minde*

M. But do you think Adam had no more then wee have either in body or ſoul in our birth? *Alſo*

S.

S. Yes ſir; yet I am not well able to imagin what 'tis.

M. Do you think he knew and lov'd God above all things?

His Maker.

S. Yes ſure; for, knowing hee was not from himſelf, but had receiv'd all from God, hee could not chuſe but love him above all things.

M. True: and God diſpos'd all things fit for this: for, having fram'd his body of red clay, hee ſtood in a viſible ſhape before him, that when hee firſt look'd up, the firſt thing he ſaw was Almighty God finiſhing the creation of all things in him; ſo that his heart being rightly ſet for this purpoſe, free from all other affections, moſt paſſive by the daintineſs of the mould as yet not mingled with any others: it could not bee but that this ſight ſhould make a moſt deep apprehenſion, which muſt needs carry the whole powers of the ſoul with it, and totally ſubject it to Al-

being his firſt object,

in Knowledge and Love of him above all things.

Almighty God. But do you think this wrought any thing in the Body.

S. I know not Sir.

M. Do you not finde that good news makes your body light, and jocond? have you not ſeen boys rid of the hiccock by an apprehenſion of fear; nay, ſome ſpeak of thoſe that have been freed from agues by fears, or angers; and does not in all this the ſoul work upon the body? why then ſhould you doubt but ſo ſtrong a *love* as Adam had, muſt needs have it's effects in the Body alſo, as indeed it had. And, as wee ſee the practice of memory makes men eaſy to learn without book, the practice of diſcourſing fit to diſcourſe, and ſo in all actions, and this by nothing but by the fitting of the bodily inſtruments, and organs: So, this love did either fit the very corporeal diſpoſition to ſuch love, or increaſe that fitneſs it found there

which muſt work

in his body too

Diſpoſitions

conformable to that Love,

there already: by this means making the very corporeall desires subject to Reason, that this body being prevented with reason, could not incline to any thing before Reason gave it leave and order. But tell me farther, have you not heard that children be like their fathers?

or

subject to Reason.

S. Yes, Sir, I know well 'tis the ordinary complement of Gossips to say the child is like the father, which shews that ordinarily 'tis so.

which would descend

M. And this likeness, is it in the body onely, or also in the Soul?

to the Bodies of his posterity;

S. I cannot tell how one should be like another in the soul, which has no parts.

M. Did you not say the Soul works upon the body? if then you see those works which come from the soul to bee alike in two, can you think but that their souls be alike also? as, if they discourse alike, love like things, jest, write

and

a

a poem, or oration alike, would you not judge their Souls alike? So then 'tis not ill conjectur'd that when the body of the Son is like the body of the Father; alſo the Soul of the Son is like the Soul of the Father. And I remember to have heard judicious men ſay of ſome perſons, that when they ſaw them jeſt or diſcourſe, they thought they ſaw their fathers. *the Soul*

S. How ſhould the Soul which is made by God come to be like the Soul of the Father which had nothing to do with it?

M. If there were ſeverall kinds of matter of diverſe diſpoſitions, as wax, wood, aqua vitæ, ſtubble, brimſtone, *&c.* of which you intended to make Fire, or (as wee ſay in the ſchools) to introduce the Form of Fire into them: Though each would become indeed a thing able to burn, or Fire; yet, would you expect in reaſon that this active Principle, or power of burning *being fitted*

burning call'd the Form of Fire, ſhould bee equally in each of them?

S. No, Sir, I ſee plainly by experience 'tis not to bee expected; each would have power to burn on a different faſhion, and in a different degree. But I am not ſo wiſe as to ſee whence this difference ſprings.

M. You ſee it ſprings not from the Form of Fire in each, for that has nothing elſe to do but to make it Fire or a thing able to burn.

S. True, Sir, for 'tis one thing to bee apt to burn, another to bee apt to burn differently. I conceive therefore this difference ariſes from the ſeverall diſpoſitions in the Matter, or ſeverall Fuells you ſpoke of.

M. You ſee then 'tis the way the All-wiſe orderer of Nature takes, that a diverſity in the diſpoſition of the matter determins to a diverſity in the active Principle

ciple or Form, according to certain degrees within the ſame ſpecies or kind. The Rational ſoul then being the Form of man's Body or that which makes him man; you ſee 'tis God's method to put like Souls into like bodies? therefore the father making the body of the ſon like his own, will not his ſoul alſo be made by God like to the father's ſoul? and ſo the ſouls of like bodies be like? of unlike bodies, unlike? *to the Body)*

S. Yes ſure, ſir, that muſt be ſo, ſeeing the ſoul doth fit the body.

M. Then, if the ſoul of Adam had that operation on it's body as to make a ſpecial diſpoſition in it by which it was ſubject to reaſon, and this diſpoſition proceeded from the ſtrong love of Almighty God: as on the one ſide Adam would make a ſon like himſelf in that ſubjection to reaſon, ſo God Almighty would give his ſon a ſoul fit to love God above *to their Souls alſo.*

above all things, the diſpoſition of the ſoul proceeding from ſuch a diſpoſition of the body.

that it S. Yes, Sir, 'tis evident hee would, or elſe he ſhould not put a fitting ſoul into the Son's body.

M. This prov'd, you muſt know that our forefathers call the Love of God above all things, Juſtice, and Sanctity; which, becauſe it was ſo given to *Adam*, as to deſcend unto his Heyrs, it was call'd *Originall Juſtice*, and ſaid to bee a naturall gift, and to come unto them by nature who were to bee born with it.

they would have had

Originall Juſtice.

and Beſides this gift, God Almighty fitted the place to the man that there ſhould bee no evill ayr, or other occaſion of harm unto him; whence, becauſe wiſedom kept him from miſchance, and the place from infection, hee could not dy but of Age; for remedy againſt which God had provided the tree

Immortality.

of

of life; and ſo, he would have liv'd for ever.

But, to proceed yet a little farther. If *Adam* left loving God, would he have this diſpoſition in his body?

But, loſing the Love of God,

S. No, Sir, for if the Love of God were the cauſe of this diſpoſition, the contrary would cauſe the loſs of it,

contrary or paſſionate diſpoſitions

M. You ſay well, ſpecially if you add that hee could not leave off loving God, but becauſe hee lov'd ſome other thing better; which love having it's effect in the body, muſt needs croſs the other diſpoſition left before, and if this bee ſo that he left off loving God, how would it fare with his children?

would immediately ſucceed in him; and be deriv'd

S. How, but that they would bee born ſubject to ſuch diſpoſitions as the love of other things bred in them? But, Sir, I have heard that *Adam* after his fall did pennance, and began to love God anew; wherefore me thinks he

to all his from their birth.

he ſhould again recover the diſpoſition of loving God, for himſelf and his poſterity.

M. What you have heard is true, but not the good effect you gather. For his ſecond love finding diſpoſitions in the body contrary to it's proper nature, cannot on the ſuddain extirpate them, but with a great deal of pain, and labour: and, as wee experience in our ſelves, never wholly, becauſe theſe Affections are before Reaſon, and alter the temperament of the Body due and requiſit to Originall Juſtice, which it lyes not in the power of Reaſon nor of other Bodies, being of a different temper, exactly to repair. Whence it never comes to paſs, that the father can communicate his whole vertuous diſpoſition to his child, though wee ſee the likeneſs of a well practiz'd father to be naturally in the ſon

irrecoverably,

that is,

they muſt all have

ſon. And this is that which Chriſtians call *Originall Sin*, the miſſing of Grace or *Originall Iuſtice* in the child, through the fault of our firſt father; ſo that the want or privation is particular to every one; the cauſe or actuall guilt, onely in *Adam*. Originall Sin.

FOURTH

FOURTH CONFERENCE

M. THus far we have declar'd the nature of Originall Sin in it ſelf, can you tell me the effects it works in us who are the poſterity of Adam.

S. I have heard that ſins, and ignorance, and alſo death and infirmities, have their origin from it.

M. Can you ſhew theſe things of it.

Experience teaches that Senſe governs in a childe

S. No indeed Sir, for any thing I know as yet, but I expect you will make me know it.

M. Then tell me, in a child three or four years old, which is ſtronger, Senſe or Reaſon?

S. Senſe without queſtion.

For

For, give him an apple & tell him it will offend God to eat it, I make no queſtion but as ſoon as you have turn'd your back hee'l eat the apple without regarding the offence of God, ſo that I ſee Senſe in him is ſtronger than Reaſon.

M. Right; for he underſtands not what is the offence of God, as yet: nay, according to the ordinary Judgment of Divines, not till ſeven years of age: So long therefore, ſenſe has the whole government of a child; and after ſeven, reaſon by litle and litle overcomes till the age of thirty. The Philoſophers not admitting maturity of wiſdome and conſtant Judgment, till the ſtanding part of our age, which is, when we leave growing; ſo that, till then, wee are on the loſing ſide. Now, what think you? is't eaſy to conquer and root out a thing that's grown in and with us for thirty years together?

and perverts the right working of reaſon in all till years of ripe judgment; therefore

S.

these Impressions from sense are hard to be overcome perfectly, and are subdu'd by few or none; Hence Mankind is Slave to Sin; and Originall Sin causing motions of sense not subject to reason, all Actuall Sin

S. It must needs be very hard.

M. Do you think that hard which every man does?

S. No Sir, that's easy which all can do, and the harder a thing is, so much the fewer can do it.

M. Then, seeing to overcome Sense perfectly is very hard, and very few can doit, and most men do it not, Mankind is subject or *slave to sin*, as being for the most part conquer'd by it?

S. This is very well; but you do not shew, that this comes from originall sin.

M. So that it seems you have forgot, that by originall sin it first came, that Sense has it's proper motion not subject to Reason; which if it had not, the more it should grow, the more vertuous it would make the man, because hee would still become more subject to God and Reason.

S. Sir, I see now that all our Sins come from original sin; and indeed 'tis no wonder that one sin should

ſhould proceed from an other. But I expect how you will ſhew that Ignorance & Infirmities proceed from the ſame. For if they were then to be born (as we are now) children, and grow to be men, I think they muſt needs alſo be children in knowledge, and ſo have ignorance: ſo that this cannot be the offſpring of original ſin: and likewiſe, if then they had eaten to grow and keep themſelves alive as we do now, they would not avoid, but meats ſhould have their effect, and ſo breed diſeaſes, when out of ſeaſon.

ſprings from originall.

Alſo.

M. You are not well acquainted with the difference of not knowing, and being ignorant: for, not every one is ignorant who does not know, but he who knows not what he ought, or what's fitting for him to know. For example, what Maſter either of Divinity, or Philoſophy, or any other Art knows all which may

Ignorance being

the not knowing what's fit to know

may be known in his Art? yet are they not therefore to be term'd Ignorant. So likewise, any man who knows what's fitting, is not ignorant. Now I pray, if any one in that estate, knew not what was fitting to know, it was either because he could not, or would not?

and

the state of Innocence

S. True; for whosoever can and will do any thing, 'tis most clear he does it.

giving both power, and will

M. Then what think you in that state could he not, or would he not know what was fitting? If he could not, it was want in himself, or in his teacher; But *Adam* was perfect in knowledge & could teach him. If himself were not capable, the knowledge was above him, and so not such as was fitting, or such as the want thereof induces Ignorance. If there was want of will, it was because he lov'd some other thing better, and that he was not wholy subject to reason:

to know what's fit,

Ignorance

which

which cannot be without original sin, and so original sin is cause of Ignorance. Now, if ignorance be cause of sickness and death, you have no more to reply.

S. No indeed. But I hear learned men say that 'tis not in the power of nature to keep a man from death, and therefore I fear not ignorance should be the cause thereof.

M. But, what if ignorance or sin be the cause why nature cannot keep a man from death? let's see: death comes either by violence or sickness; violence from man, or beast, or some dead thing. But, if men had not sin'd they would neither have fain out, nor have been surpris'd by chance, which proceeds from not foreseeing; so that from Man no hurt could have proceeded. Beasts would all have been tame, and in fear of man, as we see those be which use men's company, or as others might be made.

and

by consequence

Infirmities

and

Death

sudden

And, for Accidents, unless a man puts himself in danger, they would not arrive; likewise, if we look into the cause of sickness in Physicians books, we shall see it proceeds from some excess or defect, which in that state would not have been, when man had wit and will to provide against both.

therefore

the State of Paradise

S. Sir, that was an happy age, or rather would have been, if man had kept his honour, in which God had plac'd him.

Happy;

M. True; but yet, this we have would not be miserable, if our selves did not make it so by our own fault; not seeing what's before our eyes. For, consider, if you please, what's more cause of sin unto us than pleasure? yet no Sin can be without displeasure.

yet ours not unhappy

but through our own fault; For Sin onely causes vexation,

S. Sir, that were hard to perswade; since we see men daily think nothing sweet but it; which could not be, did they experience

perience continual displeasure in it.

M. Can you doubt but that must needs grieve a man which is against his inclination, and nature? then, if Reason be the nature of man, how can he see himself do against reason (which nevertheless every sin does) without grief and pain. Again, does not sin set our hearts upon goods, which may be taken from us, as money, meat, play, and the like: it puts us then in perpetual danger of vexation & grief; for who looses what he's in love with, must needs be grieved according to the measure of his love. Again, if Reason have fore-cast of what's to come, and memory of what's past; Sense (which is the cause of sin) onely consideration of the present; is't not manifest that sin by sense precipitates us into future inconveniencies, which Reason keeps us out of? Again, Reason has

unnatural.

fixing our affections on perishable goods.

and

precipitating us into inconveniency.

one conduct and government through all occurrences; But Sense as many severall motions as the things desir'd are different; which, because they are not ever had together, make the vitious man now follow one, now another; and sometimes miss both. Sometimes also be unquiet and uncertain, not knowing what he would have. And so we see a man given impotently either to wealth, or pleasure, never to be at rest, but continually in a painfull pursuit of what he never enjoyes. You have told mee that all mankind was subject to sin and the Devil, and by them, to other mischiefs; But, are you so good an historian, as to shew me this to have indeed pass'd according as is declar'd.

distracting.

suspensive

and

wearisome.

The History

of

S. No truly Sir; for, although peradventure in sermons I have heard much thereof, yet I carry away but litle.

M. Wel, I am sure you have heard

heard how God was oblig'd in Juſtice (through the wickedneſs of mankinde) to deſtroy all but Noah & his family, eight perſons onely, by the great floud. And I may add, that Noah might have talk'd with ſome who knew *Adam*, ſo that the freſh memory of our loſs of Paradiſe could not hinder the increaſe of ſin. Peradventure mens lives, being ſo long, the fear of death, & hope of future life was cold in them, & therefore God ſhorten'd our dayes for our greater good. Soon after, our forefathers grew into the vanity of building Babel tower; and not long after, into that prodigious luxury, which drew fire from heaven upon the five cities, whereof Sodom, and Gomorrah were the chief. Wherefore, God ſeeing all mankind could not be kept in good order, without an univerſal miracle deſtroying quite the preſent ſtate of nature

Mankinds Slavery to Sin layd out in ſome remarkable inſtances

(and not perfecting it according as the particular natures requir'd) which therefore God saw incongruous for the wise administration of the world, hereupon hee chose one family for his elected people, ply'd them with perpetuall apparitions, propheſies, rewards and punishments; gave them a law in force of miracles, and astonishing greatness. Yet the books of scripture teach that they were perpetually straying from Gods law, till hee was provok'd to transport them to Babylon, whence they came after long and severe punishment little amended, and therefore still subject to oppositions and oppressions by Grecks, and Latins. So that with all the means which man could invent, it was not possible to keep mankinde out of Sin. Can you tell me the reason of it?

The cause of this is

S. Sir, you have told it already; that it was originall sin, which

which giving our Senſe power to work without the command of Reaſon, cauſ'd all this miſchief.

Senſe making man prone to follow the preſent and ſtupid to conceit aright his future true Good.

M. Right. But I deſire to know what 'tis that it works, which makes mankind ſo backward to it's own good; Is't not that man makes no apprehenſion of Gods law, and the good of it?

S. Yes, Sir, the Senſe following the preſent good, hinders the conſideration of the future.

M. You ſee then the remedy ought to be, to make them believe, and deeply apprehend the good of the next world; whereto men being not able to attain either by Senſe or diſcourſe, 'tis neceſſary to give them a Teacher of whom they are aſſur'd that he knows what he teaches, and will not tell them other then truth. But what muſt ſuch a one do to perſuade the world?

therefore. to be remedy'd by a Teacher.

S. He muſt teach them: but ſeeing you ſay the matter is above reaſon, I know not how

who ought to bee

he ſhould perſuade them that things are ſo as he teaches them.

M. Will you not beleeve a man in things whoſe truth you ſee not if he work ſtrange and miraculous effects in proof of his ſavings?

miraculous

S. Yes, Sir, or elſe I were very unreaſonable.

moſt knowing and moſt true; therefore God:

M. If then this Teacher works wonders, which wee call Miracles, he will deſerve credit at your hands.

S. Yes; for none can do miracles but Almighty God.

alſo, moſt convenient to teach our nature & excite love of him;

M. Neither is there any, who may not be ſuſpected ignorant of ſuch high matters, or ſafely held incapable of deceiving, but onely God: Nor can any one ſhew the way or bee a convenient Teacher for us but onely Man: ſo that you ſee our neceſſity fore'd God to become man, or elſe our whole kind hath been damn'd. To which if you add, that wee ſee and converſe familiarly with man,

man, and easily incline to love him: God, wee cannot apprehend what hee is; so that, by by God's becoming man the way and means of *loving Him*, which is our high path to salvation, being infinitly plain'd, & mankind made infinitly more capable of salvation than before, you will easily collect hence that it could not stand with the Goodness of God to let us ly in misery, since he could remedy it by a way so connaturall to mankind, as was his assuming human nature, *God therefore was made Man.*

therefore Man.
which rendring our way to Beatitude connatural and plain. and so being most fitting; therefore God was made Man.

FIFTH CONFERENCE.

M. WE have discours'd already of God as our Maker, Governour, Redeemer; as Eternall, Almighty, Al-knowing, Al-perfect. But have you no other Attribute of God which bears an eminent place in our Beleef?.

S. Yes, Sir, that God is *one* & *three*, or that there is a *Trinity*; but I dispair of understanding in any measure so high a point; so that 'tis enough to beleeve 'tis so, and this I do already.

M. Doubt not God's Goodness, if your self bee not wanting

to

to your self. And, first, tell mee; have you any apprehension of God as hee is in himself?

Notions or apprehensions of things as in themselves are got by our senses,

S. I know not that; but I observe that generally I make no apprehension of any thing as 'tis in it self, which I never heard, nor saw, nor perceiv'd by some sense.

M. Your observation is good; tell me next, what do you apprehend or mean by the words *Good, just, merciful*, and such like? mean you not such perfections by them as you observ'd in Creatures?

and so from creatures;

S. Yes, Sir, I know not else what I could mean by them, for I never convers'd with any thing else. Besides, I am perswaded, one that never heard of God means the same by those words as I do; which shows the meanings of them is taken from creatures. But then mee thinks 'tis an injury to God to attribute such low perfections to him

and those transfer'd to God,

which

which fall infinitly ſhort of his dignity.

M. No harm, by the grace of God, as long as we hold faſt this intention to attribute them to him onely ſo far as they ſignify perfection, and not as they include imperfection. In the mean time you ſee wee cannot ſpeak of God, as in himſelf, but by means of thoſe low conceits borrow'd from Creatures.

which mean Perfection.

S. By this account wee muſt not ſay hee is *one* and *three*, for no Creature is ſuch.

M. You object ſhewdly; but, ſince you have already prov'd God is a Spirit, and ſeen that a Spirit can *Know* and *Will*, if out of theſe it be made as plainly follow that God is *one* and *three* as out of other conſiderations that he is *Good*, *Juſt*, &c. will it not bee a degree of ſatisfaction above what you could hitherto hope for?

therefore chiefly to Know and Will, which are proper to Spirits.

S. I confeſs it will; and I expect

pect with longing you would lead me to this apprehenſion of ſo ſublime a myſtery, which hitherto I knew nothing of.

M. Anſwer mee then firſt, what means this word to *know*?

S. I am ſure I underſtand what it means, for I underſtand well enough the meaning of my own words when I ſay, *I know you are teaching me.* But yet I cannot explain my ſelf nor give account of it. *Knowledge them.*

M. You need not wonder you cannot give account of all that's really in you, for this belongs to Study and Reflexion: But do not you conceive when you *know* a thing that you have ſome *likeneſs* of that thing in your Mind? *imporring ſome Likeneſs of the thing known.*

S. Yes, ſure, for otherwiſe that Knowledge would be indifferently a knowledge of any other thing or all things as well as this; if, when I knew *this*, there were in my Mind no ſpeciall repre-

representation or Likeneſs of this.

M. You diſcourſe well. What judge you then of a perfect Knowledge of a thing according to all reſpects imaginable? Muſt not the perfect Knower of that thing, as he is the Knower of it, have in himſelf the perfect Likeneſs of it?

and, ſo, perfect Knowledge,

S. Yes, certainly; for, if every ſleight Knowledge argue ſome Likeneſs, a Knowledge every way perfect argues by conſequence an every way perfect Likeneſs.

perfect Likeneſs,

M. And thoſe things which are every way alike are no way unlike, are they?

that is no Unlikeneſs,

S. 'Tis impoſſible they ſhould.

M. And, if no way unlike, they can never be *diverſe* or *two*.

that is no Diverſity,

S. No, Sir; for that Diverſity whatever 'tis, would bee an Unlikeneſs.

that is, Unity or Identity.

M. And thoſe things that are not *diverſe* or *two*, are they not the *ſame* and *one*.

S.

S. Questionless they are.

M. The thing then known perfectly, as in the Knower, is the self same as 'tis in it self.

S. This seems to me a riddle & strange; yet I see not how I can go back with credit, or answer better than I have done, though I were to begin again.

M. 'Tis backwardness and grosness of Fancy and not verdict of pure Reason which makes you fly from unexpected consequences without seeing a fault in the Discourse. Let's proceed; and tell me, what makes a thing bee what it is, for example, *Peter* bee a *man*? is it not because he has *man's Nature* in him?

S. Yes, without doubt.

M. If then the very nature of the thing known be in the Knower, the Knower as such, is a thing of that nature; that is, that very thing.

I feel my self loath to grant it, but I needs must.

M.

the nature of the thing known perfectly is the same in the Knower, therefore the Knower as such, is It.

M. Tell me yet further, is not the thing *known* as ſuch, diſtinct, and oppoſit to the Knower taken preciſely as a Knower.

not as known

S. You ſeem to ask me whether *not-knowing* be oppoſit to *knowing*; for the Thing *known* conſider'd barely as *known*, is, as ſuch, *not-knowing*; which is no hard queſtion.

'tis oppoſit to, and diſtinct from the Knower, therefore To know is to be another as another.

M. 'Tis eaſilier anſwer'd then; but perhaps there's a further meaning in it; for, when you know a *man*, that man leaves not to bee what he was in the leaſt for your knowing him; but ſtands aloof from, is independent of, & totally unconcern'd by your knowing him; that is, he as the thing known is *out of* you and no wayes appertaining to you. The Thing *known* then, as ſuch, is in ſome ſence *another* or diſtinct from the Knower: And ſo *to Know is to have the nature of another thing in it*, or *be that other thing as 'tis another*. Tell me

next; does God know himself?

S. How can one doubt of this, since we account him a fool that does not?

M. You see then you have shown that God by knowing himself, is *in himself as in another*, that is, *there is distinction* in God.

S. This may advance to show God *three*, but will it not destroy his being *one*?

M. Have you forgot so soon what even now you were forc'd to grant, that perfect Knowledge was a perfect Likeness, & so the thing Known is the same in the Knower, taken as such, as 'tis in it's self? God, therefore, notwithstanding this distinction, is more one with himself, if possible, by knowing himself than other wise he would be.

S. This puzzles me, but does not satisfy me; for still you show not how he is *one* and how *three*.

M.

God then knowing himself is in himself as in another; that is, There is Distinction *in God; yet, (the Object in the Knower being the same,) without prejudicing his Unity; which he has*

according to his Nature,

M. I have already ſhown you; but you did not obſerve it: what knows God when hee knows *himſelf*, is it not his own Nature, Eſſence, Subſtance, Properties, *&c.*

S. Yes ſure, Sir, the word *Himſelf* can mean nothing elſe.

Being, or Subſtance

M. Well then; add this conſideration that the very ſelf-ſame Nature of the Thing known is in the Knower, it follows that God is *one* with himſelf in nature, *Subſtance*, Eſſence or Being, (for thoſe words import the ſame;) which is what Chriſtians profeſs, that there is but *one* God, or one thing of a Divine Nature.

notwithſtanding His Diſtinction

How did we agree God had diſtinction or oppoſition in him?

S. As *knower* and thing *known*.

according to the notions of

M. And do you find that theſe words import ſubſtance or *Being*, as did the former words, *God*, *himſelf*, *Divine Nature*, *Eſſence*, &c

S. No, Sir, *Knowing* and *Known*

Known mean not ſo amongſt us.

M. That therefore being the meaning of words which is us'd amongſt us whence they are tranſferr'd to God, they retain the ſame manner of meaning there too: that is, of a *Relation* or *reſpect*; for, you ſee plainly a *Knower* as preciſely ſuch, onely reſpects the thing *Known*, and the thing *Known*, as purely ſuch, onely reſpects the *Knower*. which amounts to this in the phraſe of Logicians that God is *one* according to the notion or predicament of *ſubſtance*; *three* according to the Predicament or notion of Relation. Learned men would alſo tell you that *Relations*, out of our underſtanding are nothing but the things related (as that, two yards to bee *equall* is nothing but to be each a yard; *Peter* and *Paul* to be the *ſame* in nature is nothing but to bee what they are, thatis, men) whence God being unchangea-

Knowing and being Knowns

which are

Relations.

and

which

(God having

no Accidents, } relate, and so distinguish the Substance; yet not substantially.

changeable, and so no Accidents in him to be related, his very substance must be the thing related, & have distinction & opposition in it, yet not substantially, but relatively. But, I fear these terms may prove too subtle for your speculation, at least would need a longer time to explicate than the intent of so short a Catechism permits.

S. I have been taught that there is in God Father, Son and Holy Ghost, but *Knowledge* of the Divine Nature and the same nature *Known* look nothing like any of these.

M. Think you so; tell mee then what is it to be a *Father*?

S. 'Tis to have a *Son*.

And a Son

M. Wee are still as far to seek as formerly; for when I come to ask what 'tis to bee a *Son*, you may aswell answer 'tis to have a *Father*, which word remaining yet unexplicated wee are still at a loss. But, to go your way,

way, becauſe either of thoſe words explain'd tell the meaning of the other, tell mee what do you obſerve to be that which makes one call'd a *Son*?

S. I ſee hee comes or has his being from one of the ſame Nature, as I have from my *Father* and *Mother*, whence alſo I am call'd their *Son*.

being

M. Is this enough? ſo, one Fire ſprings from another, yet the new Fire is not call'd the other Fire's *Son*.

a Living thing proceeding from a Living thing of the ſame nature as from a Principle remaining in it,

S. I ſee now they muſt both at leaſt bee Living Things, elſe they cannot well bee call'd *Father* and *Son*.

M. I doubt this is not yet enough. Think you not likewiſe that the Father remains in the Son according to ſome part of him, of which the Son is made.

S. I imagin ſo, Sir, elſe I know not how I came by this matter I have, for I am told God creates none anew.

M.

M. Summ up then what has been said, and you'l find that a Son is a *living thing proceeding from a living thing of like nature as from a Principle remaining in it*; This being settled: tell me next, what think you of God (or the Divine nature) is he not a living thing.

S. Yes, without doubt, he that gives life to all things must needs himself have life or be living.

and Knowledge in God

M. And, in God whence proceeds this *Knowledge of himself* we spoke of.

S. Certainly, from *Himself* or God as *Known*; for, I observe that when I get any *Knowledge*, though my soul knows, yet the object or thing *Known* makes me know, or makes that *Knowledge*.

being

M. Adde then to these, that perfect *Knowing* is a perfect resembling another, that is, a being perfectly It or of like nature with it, (as was shown) and that this Na-

Nature, in our case, is in both Knower and Thing known; *Living*; and, that Knowledge of God *proceeds from God* as an object or thing known; lastly, that the Divine Essence known *remains* in the Knowledge that proceeds from it; is't not plain that *Knowledge of himself* in God proceeds as *a living thing from a living of the same nature as from a Principle remaining in it*; that is, as we shew'd, that this Knowledge is properly a *Son*, the Divine Nature *known* properly a *Father*; and so, that *There is in God Father and Son.*

Such in respect of the Divine Essence known,

That is truly call'd Son;

This, Father.

S. Me thinks, Sir, I now begin to see some glimps how the Eternal Son is *begotten* of his Father, which before sounded strangely to me; how he is *God of God*, *onely begotten*, *the Wisdome and Image of his Eternal Father*, and such like expressions which I have read in the Creeds and Prayer-books, but

but never could frame any conceit of them, which made my devotion very dull and dry. But ſtill you have told me nothing of the Holy Ghoſt.

Likewiſe,

God loving Himſelf, the ſame thing

M. Did you not tell me that a Spirit has *Will* as well as *Underſtanding* or *Knowledge*? If then the proper Act of the *Will* be *Love*, and that you grant God loves himſelf, that is, be the thing *loving* & thing *loved*,

is

that is, the *ſame* nature, or God in both; yet, as *loving* and *loved*, importing *diſtinction* as well as *Knowledge* and thing *Known*, you will eaſily gather by a Diſcourſe parallel to the former that there muſt be in God, beſides *Father* and *Son* a third, that is, *Love*; One in Nature, yet diſtinct in Relation, which is that we call the *Holy Ghoſt*.

Loving and Loved; yet as ſuch, diſtinct; therefore there is beſides in God, a a third, call'd Divine Love

S. I apprehend in ſome degree how the Diſcourſe goes, but I ſee not why the *Holy Ghoſt* is ſaid to proceed from the *Father*, and the *Son*.

M.

M. Remember well that the *Holy Ghost* is *Love*, and then tell me what is that whence *Love* proceeds in rational things, or that which rational things *love*.

Also,

S. That which is their *Good*.

Love *intelligent things proceeding from their proper Good,*

M. And what judge you to be the the proper Good of an Intellectual Nature? Is it not Truth?

S. I think you mean by Intellectual, *capable of knowing*; and, then, 'tis plain nothing is so opposit and destructive to it as *Errour*, (for they who have this perfectly, know nothing) wherefore also Truth must by consequence be the perfection and proper Good of an Intellectuall nature.

which is Truth,

consisting in this

M. You answer learnedly, but I fear 'tis onely repeating by rote what I have so oft told you. Well; And in what consists Truth? Is it not in this that the Object is in the Knowledge?

that the Object be in the Knowledge,

S. I conceive so, Sir.

Divine Love proceeds from the Divine Eſſence, as Object, in the Divine Knowledge, *that is, from* Father *and* Son.

M. And what Object can bee worthy Gods Underſtanding, or proportion'd to it?

S. None, ſure, but himſelf or his own eſſence.

M. You ſee then that the Good proper to him and conſequently the ſource of Divine Love, is that the Divine Eſſence as *Object* or *Known*, be in the Divine *Knowledge*, which includes (as was ſhown) Father and Son; From both therefore conjointly *Divine Love* or the *Holy Ghoſt* proceeds.

Which Love is call'd Holy Spirit, *becauſe He makes us* Holy,

S. I am much pleaſ'd with this; but why is he call'd *Holy*? Are not the Father and the Son as Holy as he?

M. Yes; but you muſt conceive that ſome ſorts of actions are appropriated to each of thoſe three, and ſo, as nothing can be ſo proper to teach us knowledge of God, as that which is eſſentially Divine knowledge or the Son (for which reaſon 'twas he came

came to be our Master) so nothing is so proper to cause *Love* of *God* in us as that which is essentially *Divine Love*; Wherefore, since our Sanctity or Holines consists in *loving God*, and to cause this is particularly attributed to him, he is from this proper effect of his call'd *Holy*, or sometimes our *Sanctifier*. In like manner he particularly is styl'd *Spirit*, because 'tis his office to *inspire* or breath into our Hearts those motions of *Love* of God, and such good Thoughts as excite them. Also he is call'd our *Comforter* or *Paraclite*; because nothing more heartens and comforts one in the pursuit of Heaven than ardent *Love* of it.

by inspiring us with Love of God or Charity, as also Comforter.

S. You have shown me, Sir, a Trinity in God, but I know not what those three are, nor how to call them. You forbid me to call them three *Gods*; and I cannot imagin what they should be else. Common Catechisms and our

Against

Creed tell us they are three *perſons*, but this leaves me as wiſe as I was, unleſs I underſtood what the word means.

M. Why, do not you underſtand what a *perſon* is?

S. No, Sir, not I.

M. No Sir, not you? and if I ſhould ſend you to the Church where men, and women, and other things were, and when you came back, ask you how many perſons were there, what would you anſwer me?

A Perſon being an Individuall or One Intelligent ſubſtance,

S. I would tel you how many men and women were there.

M. And not how many benches, and forms and candleſticks, or Altars withal?

S. No, Sir; wee do not call thoſe *perſons*, but *things*.

M. You ſee then that what in others you cal a *thing*, that in men you cal a *perſon*. For if you were ask'd how many *things* were in the Church, you would count pictures, & forms, & other Ani-

Animals if any ſuch were there, and as many things as you could ſee; but being ask'd of *perſons*, you wou'd count onely men and women: ſo that 'tis no more to be a *perſon* then to be a *rationall or intelligent thing*. Add then to this, that (as was ſaid) there are no Accidents in God, (becauſe hee is unchangeable) and it follows his Subſtance muſt bee *three* ſome way or other; and *three* in an intelligent ſubſtance make three *perſons*.

S. Me thinks, Sir, if a *perſon* bee a *thing*, there being in God three perſons there muſt alſo bee *three things*; and then I ſee not how there are not *three Gods*.

M. The Myſtery is very hard, as being the myſtery of Myſteries; yet your objection may bee anſwer'd. For, though every perſon be a thing, it does not follow that every two perſons be two things; ſince you ſee that e-

and God having no Accidents

The diſtinction in him muſt bee of perſons

There are then in One God three Perſons

yet

very thing is not a perſon, ſo that there is difference betwixt the being a *thing* and being a *perſon*; neither is it neceſſary that whatſoever makes difference in being a *perſon*, ſhould make alſo difference in being a *thing*. And ſo it may happen that the *ſame thing* may bee *different perſons*. Let this example help your imagination: you ſee this three-ſquare Table; is it not *one thing*?

not neceſſarily.

S. It is.

M. And is not every corner of of it one corner? and to bee a corner is not nothing.

S. That's likewiſe true.

Three Things

M. Then as you ſee that though a corner be in ſome ſence a Thing, yet three corners may bee but one Thing; So conceive, that though a *perſon* bee a *thing*, yet three perſons may bee but one Thing.

S. If we might underſtand parts in God, as wee do in the table

table this were well: but God's a Spirit.

M. What then? does the tables having parts hinder that three parts bee not one thing? and truly *one*, not many tyd together? in which lies the whole knot of difficulty. If then, you are content to admit, and can do no otherwise, that three corners may be one thing, and one corner not the other, and yet the whole thing taken by every corner; I do not see why in intelligible things and so high above our capacity as God himself, wee should be troubled to conceive the same. Which of the three persons was it that took flesh, or man's nature upon him?

S. The second Person, Sir, or the *Son*. *Of these, the Second took our Nature,*

M. How was this done? was God turn'd to man, or man turn'd into God, or both turn'd into a third thing, when God became man?

S. God cannot be chang'd, and, so none of these three mutations could be made: but man was joyn'd to God, and so God became man.

not by changing God,

M. Was he joyn'd equally to God so that the thing made was equally God and man, or no?

S. No sure, Sr, if God and man be in one thing, the main thing must needs be God; and man but a small portion of it. As we see if a little water be cast into a great deal of wine, it remains still wine; so, since God is infinitly greater then man, the thing made remains principally God?

but by joyning Man

M. It remains then both God, and man: and seeing what hath not the nature of man is not man, and much more what has not the nature of God is not God; in Christ remain *two natures*, the nature of God, and the Nature of man. How can two natures remain in one thing?

to God's

S. Sir, I cannot tell how, but I

see it happens so sometimes, as when a young scion is grafted in a Tree of another nature: the same tree hath two natures.

M. You have said well; and in men, and things better then men, as was shown, we call this to be joyn'd in Person. Know you now why the second person took man's nature upon him rather than any other?

Person: *And,*

S. You touch't the reason of it on the by, but it was very short; and I have, I fear, forgot it.

M. Do you not know that God came to make us Sons of God? therefore was it fitting that amongst the three persons, the son should be chosen to be our pattern, and example, and as it were elder Brother. Besides, Divines say that Wisedome is appropriated to the Son; So then, hee coming to be our Master, and Teacher, it was fit the Wisedome of God should be chosen for that effect; that is, the Son

therefore the Second, because it is proper to Knowledge or Wisedome to teach us or be our Master.

A ſhort Hiſtory of ſome ſignal paſſages belonging to our Saviour.

and ſecond perſon. But how this was done, and the whole hiſtory of his œconomy, or diſpenſation in this world, you may find in the Goſpels. Yet will I briefly deliver it unto you. It was (as is generally thought) the 25. of March upon which the Archangell Gabriel being ſent from God, brought the Meſſage of this great work unto the B. Virgin; and, having got her happy conſent, by the power of the Holy Ghoſt wrought the frame of this glorious child in her entrails without the help of man; into which body, God, as into *Adam*, breath'd the breath of life in the womb of his Mother. Where having layd nine moneths he was brought forth in a ſtable upon the 25. of December, ſwadled in clouts, layd upon ſtraw, began to feel hunger and cold, and ſuch like extremities, as we ſee it fares with other Infants. After eight days he was circumciſ'd, and his tender

der body painfully wounded. And theſe three Myſteries the Church celebrates on three ſeveral dayes. His *Conception* on the day we call *our Lady's* of *Lent*: his *Birth* at *Chriſtmaſs*, and his *Circumciſion* on *New-years day*. After this he is thought to have been kept in Bethlem till the three Kings came out of eaſt to adore him; whereupon King *Herod* growing jealous, he fled into Egypt, and Herod executed his tyranny upon all the children under two years old in all the confines of Bethlem. In Egypt you muſt imagin he was provided as poor people are wont to bee in ſtrange countries; Yet there remains for ſome years till the death of Herod. After which being return'd (for fear of Herod's Son) he return'd into Nazareth. Whence hee every year went to Hierufalem at the ſolemn feaſts, and there was loſt by his

parents

parents at 12. years of age; and, after three dayes ſeeking, found in the midſt of the Doctors in the Temple aſtoniſhing them with with his wiſe and learned anſwers; ſo he liv'd, helping his Father to work; and being obedient both to Father and Mother (for Father wee may lawfully call him who was maried to his Mother, and had paternal juriſdiction over him; as alſo his Mother call'd him) till the trumpet of the Angel from the deſert, ſummoning mankind to penance, ſounded the mareh for him towards his Eternal Fathers work, for which hee was ſent. Wherefore, baptiſed by S. John, and receiving the viſible teſtimony of the Holy Ghoſt, he made his tryall in the deſart by a faſt of 40. dayes, and 40. nights, and by the temptation of the Devil. His Baptiſm the Church celebrates on Twelf day, the Temptation on the firſt Sunday of Lent.

Then,

Then, he began his preaching, & gathering of diſciples, and working of miracles: beginning from the changing of water into wine, which is likewiſe commemorated upon Twelf day. So he proceded through great contradictions, and dangers, til the raiſing of Lazarus. Upon which he entred in triumph into Hieruſalem, which we ſolemnize on Palmſunday. Four dayes after he celebrated his laſt Supper, and the next day, his bitter Paſſion: and, within three dayes, having ſet free our Foreſathers (who never till then were admitted unto the ſight of God) he roſe, and inſtructing his Church 40. dayes, in it's ſight aſcended into heaven, whence after ten dayes, he ſent the Holy Ghoſt, himſelf remaining there till the day of judgment: when he will return to take accompt of his benefits he hath beſtow'd upon us.

The

The Catechiſt ought to note out of the diſcourſes paſs'd, of how ſublime and unparalell'd an eſſence our God is, who by his Nature, which is pureſt & moſt refin'd Quinteſſence of Subſtance *or* Being, *added to his perfections of* Knowing *and* Loving *himſelf, obliges us to affirm truly of him, thas he has in* one Nature three Perſons, *which is higheſt contradiction in the perfecteſt of all Creatures exiſtent or even poſſib'e. Alſo, how God was ſo good as (our nature being imperfect of it ſelf) ſupernaturally to help it with incomparable graces and gifts. Secondly, how death, Sickneſs, and all other miſchiefs being excluded by God, crept in by man's own fault, and the procuring of the Devil. How quickly our nature grew to that extremity, that of the whole world hardly eight men were found righteous; And, preſently again not five*

men

men in five Cities. What a perpetual care God had of the family of Abraham by promiſes, miracles, pnniſhments, rewards; yet could not by thoſe means keep them from ſin, and damnation. What 'tis, for God to be made Man; the eternall, impaſſible, eſſentially-blisfull, to become a child, the moſt tender & paſſive of all creatures, and fraught with miſeries, and griefs. See his life nothing different from ours, unleſs that it was more ſtuff'd with woes; from one end to the other in poverty, ſnbjection, contradiction, affliction, and in the end and laſt act, the example of all indignity, that human wit could invent, and the ſhape of man endure: think how all this was ſuffer'd for our ſakes, he knowing every one for whom he ſuffer'd, and of ſo great a number excluding none for whom he did not undertake theſe pains as if there were no other:

as

as freely as the Sun shone on Adam when he was alone, no less then upon the millions that now be. And, out of all these considerations let him strive to raise the Catechumen to admiration and love of so great Goodness, & a full resolution to make use of so many and so powerfull means to advance himself in virtue, which is the fruit of all that went before.

SIXTH

SIXTH CONFERENCE

M. HAving now learn'd that there is a God; his properties; how he created man; how he conducted him through ſo many ages, till the coming of himſelf into the world, in the ſecond Perſon of his bleſſed Deity; Having alſo underſtood the œconomy of his ſacred Humanity, till his bitter paſſion, glorious reſurrection, wonderfull aſcenſion and gracious ſending of the Holy Ghoſt; which was the firſt effect, and chiefeſt of his whole peregrination. It follows to conſider the End of all, which was the ſtating of mankind in that perfection, to which he intended to

God being made Man.

to redeem Mankind.

to conduct him. Now then Child, can you tell me what was the intention of Christ's coming?

from Sin,

S. Sir, you have told me already, that 'twas to redeem Mankind from the deluge of sin, wherein he was drown'd by the fall of Adam, and give him a state by which he might attain to Paradise.

and put him in the way to Heaven,

M. I but, what is the immediat step by which a man comes to Heaven?

S. That also me thinks I have learn'd to bee the *Love of God above all things.* For, you told me this was *Sanctity*: and I know we call those *Saints*, who either are in Heaven, or in the right way to it.

M. Well said. But I would have you shew me, that the Love of God makes a man go to Heav'n; and, because you cannot without help, hearken a little unto me. The Good of Heaven

which consists

consists in seeing God Almighty,

not

not with the eyes by which you walls, and trees, and ſun, and ſtars, but with the eyes by which you know you are this day, and neither yeſterday nor to morrow: & by which you know you muſt have been yeſterday, yet it may happen you may nor be to morrow; and other Truths or things of this quality, which the leaſt of you is capable of. Now, he that loves God above all things (eſpecially if he have done it long) cannot chuſe but deſire to know and ſee him whom he loves ſo much. Wherefore, when he dies and has no more any diſtraction by his ſenſes, he is wholy ſet upon that object; and, ſo, extreamly miſerable unleſs he can obtain it: wherefore, if God be not hard-hearted (as Goodneſs it ſelf cannot be) what remains but that he muſt needs let himſelf be ſeen by him? which is, *to be in heaven.* And, this a Divine would tel you, were to deter-

ſee in ſeeing God;

and

Love of God

diſpoſing

and

determining neceſſarily to this.

determin God of neceſſity to the giving of Bliſs: as the putting of all ſecond cauſes requiſit to the making a man, determins him to the infuſion of the rational ſoul. But we muſt not be ſo learned. Do you know how the Divines or rather all Chriſtians do ordinarily term this Love of God.

S. Yes, Sir, I think this is the vertue they call (*charity*, by which we love God for himſelf, our neighbours for him: and for both their ſakes, do all the reſt of our actions, and ſo order our whole lives to the ſervice of God.

Man is to love God,

M. 'Tis well ſaid; but can you tell what reaſon you have to love God?

as being

S. Yes. For, ſeing we naturally love that, which is good, as good meat, good drink, good cloaths, &c. and God is Algodneſs: there can be no doubt but we have great reaſon to love God. Beſides, he hath done us many

All-Good,

many ſingular benefits, or rather hath given us all we have; by which we know he loves us, and for both theſe cauſes, is to be loved by us.

Our moſt bountifull benefactour and

M. Very well; and, you may add that we are like him, being made wholy to his Image; and things that are like one another, are apt to love one another, as we ſee all creatures love their own kind. But, ſeeing you call this, *Charity*, and know there's a ſecond part thereof, which is to love your Neighbour (or all other men) as your ſelf, know you why you are to do ſo?

whoſe Likeneſs or Image we bear.

And,

our Neighbour

S. Sir, not wel.

M. Why? do you not ſee that all knives are to cut? hammers to knock? and, therefore, who would have a hammer to cut, or a knife to knock, were out of reaſon. So, likewiſe, al men being of one Nature, are for one end, and fit for the ſame things. He therefore that would wiſh one

being made for the ſame End we are, that is, for God;

thing

we ought to wiſh him that End *and means to it, that is, love him as our ſelf.*

thing for himſelf becauſe 'tis fit for him, and not wiſh the like to his neighbour were very unreaſonable. And, if he wiſhes the like to his Neighbour as to himſelf, he loves him as himſelf. But tell me now, he that *loves* God, has he not reaſon to *hope* he ſhall ſee God?

S. Yes, Sir; ſince 'tis neceſſary that who loves God ſhall ſee God, no doubt but he has reaſon, not onely to hope, but to be confident of it, if he dy with this love of God.

Alſo, Love of God neceſſarily diſpoſing to ſee him, who loves God has great reaſon to hope to ſee him; grounded in his Goodneſs *and faithfulneſs to his promiſe.*

M. And, what conſiderations make him confident?

S. The conſiderations of the Goodneſſ of God, his love towards mankind, and his immutable conſtancy, who hath promiſ'd happineſs to thoſe that love him.

M. I, but, what if a man does not love God?

S. He can have litle hope of ever ſeeing God.

M.

M. True: his Hope muſt be dead, and a far off: ſeeing God gives not Bliſs but to thoſe that love him; yet, if he has an intention to labour for the Love of God, he may have ſome; otherwiſe 'tis Preſumption, not Hope.

M. Now you are arriv'd to *Hope* and *Charity*; ſee if there were not a ſtep before, which you thought not of. For, unleſs a man know thus, as you have ſaid, of God, how can he *love* him, or *hope* for any thing at his hands? by what means or vertue do you come to know theſe things?

S. By *Faith* Sir; for, Almighty God having told us that he is ſuch as you have declar'd, either in his own perſon by Jeſus Chriſt, or by his Meſſengers, Angels, and Prophets: we can no more doubt whether it be ſo or no; ſeeing God is all Truth, and a falſhood cannot ſpring from Truth.

M. So far wel: but how do you know God ſpake it? for I

But, none can love or hope, unleſs knowing the things which, & motives why, taught by Faith; *which ſecurely relies On God's Truth, ſaying ſuch things; and*

am

am ſure your ſelf heard him not?

S. Thoſe told me who told me all the reſt, and ſo I have no more reaſon to doubt of this, than of all the reſt.

You anſwer according to your pitch; but a wiſe man would ask better teſtimony for things above nature, and which bee hard to beleeve, than for other ordinary things. Can you then tel me, what warrant God hath giv'n us to beleeve that this our doctrin comes from him.

Tradition or

S. Sir, I have heard talk, that wee muſt beleeve what the Church beleeves; according to the Colliers Faith; but I know not why.

the Infallible Atteſtation of the Church

M. Why? do you not ſee that the Church is the congregation of Chriſtians, which is diſpers'd through the whole world, and therefore cannot come together to frame a ly? If then they conſent together that ſuch a thing was deliver'd to them for the do-

that he ſaid them

ctrin

drin of Christ, it cannot chuse but be so. And this is that which Divines call *Tradition*; to which no Heresy layes claim: and upon which, Religion is so grounded, that even all hereticks must acknowledge this same Authority for the receiving Scripture. So that you see your warrant is the Universality of the Church; which cannot be universal in time, if she hath once corrupted the former faith. For a wrong faith makes a wrong, or rather no Church. Nor can she be universal in place if she maintain a ly. For so many countries as are necessary to make Universality cannot agree to make a ly. And, so, casting your accompts, you see you have found three vertues, *Faith*, *Hope*, and *Charity*; which Divines cal *Theologicall*; that is conversant, or imploy'd about God; because you see in *Faith* we

There are then three virtues call'd Theologicall (or immediatly respecting God) necessary to mankind's salvation;

Faith, Hope *and* Charity.

we rely upon God's *Truth*, in *Hope* upon his *Liberality*, *Charity* likewise we ground on this that he is all *Perfection*, *and Goodneſs*.

SEVENTH

SEVENTH CONFERENCE.

M. IT follows, seeing we know Christian life, and perfection consists in these three Vertues, to seek now the means ro attain to them. Can you tell me what those means be?

S. Sir, how should I of my self be able, who knew not whither we were to go unless you had directed me?

Faith.

M. See you not that Faith is a knowledge by which you understand what's necessary for your salvation? your profession then being to get knowledge, and learning, how can you be ignorant by what means you are to obtain, and increase Faith? Nay,

being a Knowledge of supernaturall things, the way to advance Faith

if you look into it, your Learning is but Faith. For do you not truſt your Grammars, and Syntaxes that this Verb is of ſuch a conjugation, this Nown of ſuch a Declenſion, or Gender; or hath thus, or thus in the genitive caſe, or plural number; that it muſt have ſuch a caſe or conſtruction: that ſuch a ſyllable is long, ſuch ſhort; that ſuch, and ſuch cuſtomes, and places were among the Romans, or Grecians, and the like. As then you get Learning, ſo you muſt get Faith.

is

S. Sir, we get learning by ſtudy. But I have heard that we muſt get Vertue by praying. And ſo we get play, not learning.

to increaſe that Knowledge by Study of ſuch things, that is, by Prayer.

M. I child, but there's this difference betwixt your prayer for vertue, and your prayer for play; that the one is a Study, the other not. And, not to detain you long, you have heard perhaps, that ſome

ſome Prayer is *mentall*, ſome *vocall*. And, firſt, to tel you what mentall prayer is, know there be three parts of it. The firſt is to *know*, and be ſure of the truth you are to conſider: and this rather belongs to him who preſcribes the meditation in our preſent purpoſe; for 'tis his part to give a ſtrong and plain conſideration, that hee who comes to prayer, need not much ado to be convinc'd of the truth. The next part is to *make a reſolution* according to the knowledge propoſ'd, by exhorting himſelf out of the weightineſſ of the conſideration: and this is properly Meditation: for *med tor* ſignifies to think on oft, conn, or exerciſe ſomthing: this part then being frequent beating upon good life, & the rectifying of our heart and will, is properly *meditation*. The third is to turn *our heart to God* for whoſe ſake we are to do al things, and from whom

of which Mentall *has three parts*

To Know *the truth of the point,*

To reſolve *according to that* Knowledge

and

To raiſe the heart to God, expecting a Bleſſing,

whom wee are to expect the encreaſe of our labours. For, as al the husbandman's labour is to litle purpoſe unleſs God ſend rain, heat and fair weather at due ſeaſons: ſo likewiſe, unleſs God direct our lives, 'tis to litle purpoſe what ever our endeavours go about.

Touching the Preparation to prayer, what's ſubſtantial, is, that your thoughts be not preoccupated by any other care either of play, or ſtudy; or any other ſuch matter, which may draw you away: and therefore it ought to be the firſt thing you do after you are riſen. Then ſhortly to remember that all other buſineſs be bables, and things not concerning you in reſpect of this: and this the onely thing which can do you good in this life and the next. Thus much is enough for a Catechiſm, the reſt you are to ſeek in treatiſes made purpoſely of this ſubject; amongſt the

reſt

reſt I recommend to you a little one of *Antonius Molina* a Carthuſian. As concerning *vocall prayer*, I hope you can tel me what that is.

S. Yes, Sir, Vocall prayer is that we ſay in our Primers, and beads, and other books. *Vocall Prayer is*

M. How does this differ from the other, and in what is it better or worſe, than Mentall prayer?

S. It differs becauſe we have ſet words in our books, which thoſe who meditate have not. But, ſure, Mentall prayer is better, becauſe the greater ſort uſe it. Yet Vocall is better for mee, for I know not how to meditate. *better than* Mentall,

M. 'Tis well anſwer'd, though not ſo fully as I deſir'd: Know then that Vocal prayer has two excellencie over Mentall. The firſt is that 'tis made by ſome who have more skil then wee have, and therefore is more perfect for the moſt part then one of *as being compoſ'd by able men, and leſs diſtractive;*

our Mentall prayers. Secondly, it keeps from diſtraction much; becauſe by our eyes, if we read them, or our memories if we ſay them without book, it holds our underſtanding to the matter better then when wee have no ſuch determination. But, likewiſe, on the other ſide it has two diſadvantages: one, that it does not ſo well fill our ſouls, being neither ſo much labour'd as what we make our ſelves, nor ſo naturally proportionable to us as what we do our ſelves. Thirdly, for the moſt part it wants ſome of the three parts mention'd or rather wholy demurrs upon the laſt, neglecting the two former. But, thoſe which are call'd *written medi tations*, if they be wel done are very good for beginners, that practiſe themſelves. Tel me now which prayers you think the beſt?

But, worſe as leſs ſatiating the Soul, Leſs proportion'd to it, and Defective the two firſt parts mentiun'd.

Hence, of Mental, the written are beſt for beginners: of Vocall, Thoſe which are beſt underſtood,

S. I muſt needs ſay, the beads, and the Primer, or Manuall, for I have no other. M.

M. If you do thoſe wel you are wel ſped. But what I would counſel you is, to chuſe ſuch prayers as you underſtand rather then thoſe you do not: As I fear you underſtand but few in your Primer. So that, though that be beſt in it ſelf, yet thoſe more befit you which you better underſtand. And, as for your beads, I fear you attend but little when you ſay them; you ſhould therefore have ſome myſtery of our Saviour's, or our Lady's life, to thank God for, in every two or three *Ave Maries*, which might make you think of what you did. Two tens thus feelingly ſayd, were better then three payr of beads tumbled over, with your mind upon your breakfaſt. *and* *well-attended to.* *Laſtly.*

S. Sir, I will endeavour to get them as you ſay.

M. But, in the mean time, tel mee, what's the neceſſity or profit of prayer? *Prayer.*

S. Sir, it pleaſes God, ſpends

our time well, obtains all benefits of him, and fulfils his commandments.

M. This is very true: but I look yet for another at your hands; which is, that tis the very way or walk to Heaven.

bring

S. Sir, you said that Charity was the way to Heaven.

the use of Considerations efficaciously moving to love of God, The fruit of Prayer is to advance Charity; that is, Prayer is the high way to Heaven:

M. And is not Prayer the consideration of things necessary to our salvation? and not a dry consideration, but a moving of our will out of them; and lastly the excercising of our Affections towards God Almighty, procur'd by the said consideration? Now, how do you think we journey to heaven but by our affections? or come to affections but by consideration? so that you see Meditation is nothing but the right way to Heaven, in which other men are lead by sermons, reading good books, and the like: but the meditatour goes of himself, by his own pains and indu-

in luſt: v. Moreover, the uſe of Mentall prayer being the thinking on, or conſidering that which is the chiefeſt good wee have; alſo, our ſoul being ever carry'd backward, unleſs by due conſideration it bee forc'd againſt the ſtream of our naturall inclinations; hence we muſt needs live blindly, and go two ſteps back for one towards heaven without the uſe of Prayer, or ſomething equivalent to it. And thus much may ſuffice for the Utility and Neceſſity of Prayer.

wherefore

without I.

Retreat in virtue is inevitable.

EIGHTH

EIGHTH CONFERENCE.

M. TO go on; do you think hee loves you that beats you without a cause, or keeps your own from you?

Moreover, Charity, or Love, obliging us to give what's due to those we love, 'twill make us render To God,

S. No Sir; perhaps, indeed, a friend may beat one hee loves when there's some reason for it; but, otherwise, hee's no friend and shews little love.

M. Therefore if you love God, your self, and your Neighbour you must not hurt them; but do them all the good you can; especially if it be due unto them. What can you do to God?

S. Good I can do none to him; but

but my duty is to be carefull in such things as concern his honour, such as be all things which belong to prayers & the Church. service:

M. You say well, and in Latin the rites of serving God are call'd *Religiones*; whence this virtue is by Divines call'd *Religion*; Priests, specially Bishops and Curats, and such as have care of the publik ceremonies of the Church, entitled *Religiosi*: as also such men as binde themselves to certain pious observations, are call'd *Religiosi* or *Religious* for the same reason. Wel; tel mee first what do you ow to your self?

S. Nothing Sir; for I can forgive my self if I did ow any thing to my self; and so it would be no debt or duty. To our selves.

M. Now you speak beyond your skil; for seing you are made by God of a determinate nature, in so making you hee has directed you to some actions, which you

you by your own free-will must not transgress but second; and, so you are bound to the conservation of your self, and ow to your self the endeavours conformable to such actions: and the principles of these actions are, *not to prefer a lesser good before a greater, nor to chuse a greater harm before a lesser.* And this is done by two vertues; *Temperance*, by which you abstain from a less good to get the greater; and *Fortitude* or *Valour*, by which you undergo the less harm, that you may avoid the greater. What do you ow your Neighbour?

what's best for us, that is, 'twill make us prefer a greater good before a less, which is perform'd by Temperance; and avoyd a greater harm before a less, which is done by Fortitude: To our Neighbour, If Infe-

S. I have borrow'd nothing; but those who have, ow what they have borrow'd, or taken otherwayes from him.

M. Do you not know, your Neighbours are either your Equalls, your Betters, or your Inferioors? To your Inferiours you ow love, and to be ready to do them

them any good you can; as others your betters have done, and daily are ready to do for you. To your Equalls the ſame in ſubſtance, although in an other degree. To your Superiours and Betters, Duty or Obedience and Reſpect. All this you ow to your Neighbours; the vertue whereof is ordinarily call'd *Juſtice*. So have you found three vertues call'd *morall*, or *Cardinall*. Concerning which you are to know two things; The firſt, that wee ought to exerciſe them for the Love of God, if we will have them profit us for going to heaven: although they have in themſelves a kind of good. For as you ſee in a fair picture, garden, or caſtle or any ſuch thing an impreſſion of Reaſon (call'd Art) which is delightſome, and conformable to our nature; ſo alſo in the morall actions of man, there is a *decorum*, or *honeſtas*, which gives content both to the doer,

riour or Equall, Love & Goodwill; If Superiour, Obedience and Reſpect;

which belong to Juſtice.

Yet, theſe three Vertues, unexcited by Love of Heaven,

avail not to It, though in ſome ſort conformable to Nature.

doer, and the spectatour; which entices morall men to do such actions. The other is that every one of these is divided into diverse sorts, and kinds, according to severall matters in which they are imploy'd: For example, *Fortitude* in an action full of difficulty is called Courage; in suffering, Patience; in length, Perseverance; in warr, Valour; &c. *Temperance* towards women is call'd Chastity; in drink, Sobriety; in action Modesty, &c. *Justice* towards God, Religion, or devotion; towards your Country & Parents, Piety; towards Laws, and Superiours, Obedience; towards your Equalls, and Inferiours, in honour, Courtesy; in words, Affability. But I beleeve you have heard that the *Morall* or *Cardinal* Virtues are four: Therefore let me have your help. Can you tel me what 'tis to bee Discreet.

They become

severall particular Virtues

as respecting

severall Objects.

Also,

S. I think it is to be wise.

M.

M. Well ghels'd, although you miss a little: for true 'tis, every wiseman is discreet, yet not every discreet man, wise. For if you look upon men's conversation, you shall observe some have good skil in human actions, yet for passion or other desires, follow not their knowledg. Others have their desires so as they should bee, but litle skill. Others have both skill, and will good; others both bad. And these last are both fools, and knaves for the most part. The formost of the other three, are Understanding men, but not Discreet; the others be discreet, but not understanding: The third are both: that is, Wise. Now I hope you will not fail to tel mee what makes a *discreet* man.

Discretion being

The right setlement of our Affection in order to Action, and

S. Since a *discreet* man is he who hath his affections right in human action; and the three virtues above nam'd make a man's affections such; those three

three virtues make a man *diſcreet.*

the three foreſaid Virtues giving this, who has them, has alſo Diſcretion, or, Prudence.

M. 'Tis very well ſay'd. For, if you note, hee who has theſe three virtues will uſe the skill he has to the uttermoſt. And him we call *diſcreet*, who, according to his underſtanding, carries things well. Which virtue by Divines is called *Prudence*. It's office is to judge aright what is to be done, by him that has it, according to the proportion of the man's knowledge; and ſo you have your 4. Virtues call'd *Morall*, or *Cardinall*. But, before I leave, you muſt anſwer me one queſtion farther; which is, whether you think that hee who performs his action according to theſe Virtues, need have any ſcruple of the work done?

There are then Four (Morall or) Cardinall Virtues,

according to which who acts,

S. No Sir, certainly; for, if his action be vertuous, as proceeding from a minde which has theſe vertues, it muſt needs be good.

M.

M. And what? (though he has an affection to do wel) yet if he has not skil, can the deed be good?

S. I did not think of that. Then, indeed, it muſt be naught.

M. True tis, the action is not good. Yet he need not make ſcruple of what is paſs'd: becauſe hee did his endeavour. But before the action bee perform'd what is he to do, if hee cannot tel whether part is to be done?

ſince not byaſt by ill affections, needs not ſcruple his action, though it hap to be imperfect in ſome other reſpect.

S. Hee ought to ask ſome body that knows.

M. You ſay well; if hee cannot, or when he has ask't find no body that can tell, he may do whither he liſts. And whither he miſs or no, never make ſcruple of it, as long as hee's ſure that no ill affection was guide in his choice, but that he proceeded out of the Love of God, and a good conſcience.

In theſe three Conferences, the

the motives of virtue and good life frequently occurring, advertise the Catechist to make his Cathecumen reflect, and move himself into them. They be plain of themselves.

NINTH

NINTH CONFERENCE

M. YOu know by what is ſaid, what *Chriſtian life* is, *viz.* the practiſe chiefly of the three Theologicall vertues; and in conſequence of the four Cardinal ones; that is, of all vertues. But can you tell me what 'tis that gives life to all the reſt?

Chriſtian Life is a Practice of the three Theologicall and four Morall vertues, for God's ſake;

S. I Imagin, Sir, 'tis Charity, becauſe you ſaid that it gave life to Hope, and that all Cardinal vertues were to be practiſ'd for God's ſake. But I reach not unto the reaſon unleſs you help me.

M. You know not your own ſtrength. For tell me if you ſhould ſee a dog, or a horſe new kill'd

kill'd how would you know whether it were dead or no?

S. By the ſtirring. For as long as it ſtirs I ſhould think ſome life were yet in it. When I ſaw it ſtir no more, then I ſhould take it for dead.

which is done by Charity,

M. Very well; ſo far then is agree'd, that, to live is to have a power in it ſelf to move or ſtir it ſelf. Now can you tel me what is the firſt principle of ſtirring in you, and other men, as they are men. Do not you ſee the more in love they are with any thing, the more they ſtir to obtain it? ſo that you ſee love is that which ſtirs a man & makes him move, towards the thing belov'd. Wherefore, the Love of God or Charity is the thing which firſt moves the Chriſtian to walk towards him: that is, to exerciſe all vertue. You ſee likewiſe that what takes away from us the love of God, brings us death in lieu of life, as we are Chriſtians. What is that?

Wherefore ſince the Life of a Chriſtian is to move towards God and

Love of God, or Charity, makes us do ſo,

It onely is a Chriſtians Life

S.

S. That is, as I perceive now, mortall Sin; for I imagin 'tis call'd *Mortall* or deadly, becauſe it takes away *life*, and life is Charity. Therefore that ſin is mortall which deprives our ſoul of the Love of God.

and be dead without It.

wherefore what cauſes this death is Mortall Sin.

M. You are a great Divine; but what is't that takes away the Love of God or of any thing elſe from us?

S. I think 'tis hate; for hate is contrary to love; yet methinks nobody can hate God, and ſo there would be no mortall ſin if that were true.

M. You ſay wel: but do you not remember, that who ſo loves, muſt (as you told me) do good for him whom he loves if he can; whence it comes that the row of all other vertues follow Charity? he then who will not do any of thoſe things which neceſſarily follow upon Love, loſes his love. But no man would neglect thoſe things unleſs he lov'd

which ſprings from love of Creatures above all things.

lov'd ſome other thing, whoſe love hinder'd him from performance thereof: So that you ſee, how not onely hate of God, but Love of ſuch things as hinder you to do what you ought in love to him, takes away Charity. Can you now tel me what Sin is *mortall*?

bringing neglect of our Duties;

S. Why, Sir, whoever loves any thing in ſuch ſort that it cauſes him not to perform to God, himſelf, and his neighbour, all he owes them (that is, all which the four Cardinall Vertues command) ſins *mortally*; for he loſes Charity, which is, *the ſubſtance of Chriſtian life.*

yet,

M. You ſay wel if you underſtand what you ſay. For what think you? is not ſtealing againſt Juſtice, one of the Cardinal vertues? and yet you will not ſay that whoſoever ſteals a pin commits a mortall Sin.

S. No indeed, Sir, but truly I know not why.

M.

M. Did you not ſay that he who commits a mortal ſin loſes Charity by it? & Charity you know is the Love of your Neighbour: if then not every thing, as the taking a pin, is ſufficient cauſe for your Neighbour to fall out with you, you loſe not his Love for taking a pin. Such a breach of juſtice then, as is a ſufficient cauſe for ordinary wiſe men to break of converſation and friendſhip with you, is a *mortal ſin*. But what is leſs than that, is not?

not every ſuch neglect, Mortall: but, In thoſe to our Neighbour, *ſuch as would abſolutely break Friendſhip;*

S. This is well, Sir, for a mans Neighbour; but towards God Almighty, I think this meaſure will not hold. For no man that is in his wits will fall out with himſelf, neither is God ſubject to falling out as men are. Therefore I know not what to ſay concerning them.

In thoſe to our ſelves, *ſuch as done us by another*

M. Do you not remember that a man owes certain duties to himſelf, whereof the neglect may come to be ſuch as if another

would make us fall out with him;

man should do it unto you, you would fall out with him. Do you not see then that if you do not fall out with your self for the like occasion 'tis not for want of cause: And, as for God Almighty, see you not, that if you bore the respect to him you do to your neighbour, you would be as fearful to do such an indignity towards him, as you are to do it towards your neighbour? Now the sin is in your soul; if then you see in your soul misrespect towards God Almighty, such as towards your neighbour were want of love, it follows there wants Love towards Almighty God. Can you tell me how many sorts of sins they be, which are not mortal, and how they are call'd.

In those towards God, such misrespect as to our Neighbour were want of Love.

Other Neglects are Venial,

S. They be call'd *venial* but how many sorts there be of them I cannot tell.

M. They are indeed call'd *venial* (that is, easily forgiven) by

a name answering to Mortal in sence, but not in the word; and means a slight offence, and such as makes no breach of friendship. Of those Divines put three sorts, either because 'tis of a kind that generally men slightly respect, as being not worthy of much consideration; or because 'tis slight in it's kind, or because 'tis perform'd by overslight, or without deliberation.

Having seen the nature of the two lives (I mean of good, and bad) can you resolve me, which of the two is the pleasanter? I speak of that pleasure for which you prefer a good dinner before your ordinary fare, a play day before a study day, and the like?

From what's said follows that vicious Life.

S. There can be no doubt, but considering that pleasure, sinful life is the pleasanter. For vertuous life hath it's fruit after death.

M. Think you so? I pray tell

me then, which do you think has the pleaſanter life, hee that has greater harms, or hee who has leſs?

is

S. Hee that has leſs.

M. Then, if Fortitude bee the chuſing of leſſer harms before greater, hee that uſes that virtue, has the more pleaſant life, even wordly. Again, who has the pleaſanter life? hee that has more, or fewer pleaſures; greater, or leſſer?

moſt full

of

S. Sir, now I ſee what you mean, and that 'tis very true that who lives vertuouſly has a more pleaſant life, then who does not, if all were alike. For hee by the virtue of Temperance chuſeth to abſtain from a leſs pleaſure to have a greater. But, Sir, I hear it ſay'd that a virtuous man cannot eaſily come to wealth, and without riches he cannot have pleaſure.

Pleaſure,

M. What do Riches ſerve for?

S. To have his content of mind.

M.

M. Then, if he has content of mind, what need he care for Riches? conſider the difference betwixt the merry cobler, and the carefull Uſurer, and you wil ſee 'tis not Riches, but the diſpoſition of the mind which gives content. But tel me farther, is not the way to get Riches, to have much trading? that is, in great ſumms, and d withmany men? and is not Credit the greateſt ſtroke and power of a Marchant.

S. Yes, Sir, but credit comes by opinion of wealth.

M. I Think you are a little miſtaken: look well and you will ſee it comes by opinion of honeſty, and fair dealing in poor men; for who has the opinion of being Rich, is already rich, ordinarily ſpeaking, and ſo is not now to come to wealth. 'Tis this opinion of honeſty which makes that your word will goe farther then another mans bond, that becauſe of your plain dealing, e-

Credit, every man hopes to have no quarrelling with you; and the like; which are the things principally give Credit, especially that credit which is the way to and goes before Riches; And are not all these caus'd by the virtue of *Justice*? 'Tis virtue then, not Riches which gives all *needfull Credit*.

TENTH CONFERENCE.

M. PEradventure I need not ask you which of these lives is fitter for the next life, since one is made for the world to come, the other not. Nevertheless I may ask a reason why, and perhaps so as may bring you to see it: Tell me then, shal we in the next world have the same desires we have in this?

Also

It fits us for the next world

S. Sir, how should I know who never spake with any had been there.

M. When you are a cold, do you desire to walk in the winde? or when you are hot, to go to the fire?

S. No Sir, but contrary.

M. But what time is it that if a piece of Marchpane were offer'd you though it were presently after dinner, but you would finde a hole to put it in? What's the reason of this diversity? is't not that the one you desire for a present commodity, the other you think to be good of it self?

S. Yes, Sir, me thinks that's the very reason though I never reflected on it before.

M. Then, if over night you lov'd any thing good for an occasion, or for the present disposition you are in, next morning you will not care for it, the occasion being pass'd: But, if you love a thing because you think it absolutely good, next morning you will as freely desire it, as you did over night?

S. 'Tis certainly so.

M. Then you see that when your soul is out of your *body*, what ever in the body it lov'd as

good

For, who loves God (or any thing) for it's self, is dispos'd to love it ever; i wherefore, Love of God (or

good of it ſelf, that it will love ſtill. But, what it loved onely for ſome end, or upon the preſent diſpoſition of it's body, it will not love. Now, what one loves in the ſecond manner ſpoken of, either is God, or mortall ſin; For it is lov'd for no farther end.

desire to see him) remaining in a ſoul ſeparated.

But, to go on, do you think that hee who loves God in this ſort ſhall enjoy his deſire ſeeing after death he ſhall retain it?

It ſhall ſee him; elſe

S. Yes, for you told me he would be miſerable elſe; and God cannot be ſo cruel as to let one be miſerable for loving him.

would bee miſerable for loving him, and God cruell.

M. And, do you think it will be a great content to ſee God?

S. Yes, ſurely, for every one has content to obtain that which he deſires. Beſides, to ſee a good or ſtrange thing breeds alſo content.

Further.

M. Your anſwer is good; but me thinks there be two faults in this pleaſure; one is, that the ſeeing any fine ſight is not ſo good,

The pleasure of the Mind,

as eating a good dinner, or playing at some pleasant game. The other, that the thing which is to be seen is but one, and so has not variety, and we perceive our selves soon weary of the same thing?

S. Sir, I like seeing better then eating, or playing; for I had rather go see a strange fight, or a fine play, than eat a good dinner, or play my self so much time; but for the other I cannot tell what to answer you.

had by Knowledge,

M. You answer well; for *Seeing*, specially by our understanding, is the pleasure of the Minde, which must needs be greater than the pleasure of the Body since the body has pleasure by the minde; and the minde is deaded by the body. But the Understanding infinitly surpasses the body; because, as Philosophers say, it sees at once all particulars: as, who knows this universall that all *men do such a thing*, knows what

infinitly surpassing that of the Body;

what Senſe can never reach. But, bee your ſelf judge; do you remember, that ever at the ſight of a diſh of meat, or news of a play day, you burſt out in laughter?

S. No Sir.

M. But, if you heard a quick jeſt could you contain your ſelf?

S. Many times I could not, although I bit my lip and us'd al means to reſtrain my ſelf.

M. Then the pleaſure of a jeſt being intellectuall, of the others, corporeall; which kinde of pleaſure is moſt ſtrong and efficacious?

S. I doubt not but the pleaſure of the minde is ſtronger.

M. Now, of all ſorts of knowledge, that by which wee underſtand *why* a thing is ſo, or *what makes* it ſo (which Logicians call *demonſtratio à priori* is that which gives greateſt pleaſure, and content; and the higher the Cauſe is the greater proportionably the pleaſure is too. Now, God

The ſeeing all Truths in God, as in the ſupreme Cauſe, being the higheſt Knowledge;

the Sight of God beatifies a Soul.

God being so high a Cause that hee's beyond al causes, and considerd as hee is in himself, a more sublime notion comprehending both to be Cause, and Effect, and that in so noble and transcendent a manner as al the rest put together, are incomparably and infinitly short of Him; what pleasure must wee imagin it, to see Him as hee is in himself? As for your difficulty; note, that you do not desire change, or variety til you have a satiety of what you enjoy, and have a time of rest and quiet in it, so that you have perfectly known it, and found it less than your desires. Now seeing God is beyond, not onely the capacity of our desires, but of millions of millions better then us, and, is sufficient to satisfy and fill the boundless extent of his own immense will, 'tis not possible that who sees God should complain of want of Variety. Besides, if variety

were

were desirable, in him is all that can be desir'd: not onely because hee contains every thing, but because in him may be discern'd the essences, and reasons of every particular thing from the creation of the heav'ns to the division of the least grain of dust in the high way; *what* they are all, their *particular* conditions, *that* they are, and *why* they are; so that nothing can be sought for which is not to be found in God.

S. Truly, Sir, I must confess this is a pleasure greater than eye hath seen, or ear heard, or heart can conceive. Nevertheless, me thinks we should have some content also of our friends in the next life. *To which is consequent.*

M. You shal, of all their good; but, especially, every one shal have particular contentment of his own good actions; above all of those great ones, Martyrdome, Teaching, and Virginity; also of the good of every saint and *content in our own former Actions and*

and creature in the world, and of the punishment of every damned soul in hel; and the joy shal be greater according to every lawfull cause of content that nature affords us; as, kindred, acquaintance, and the like. But, not to forget our comparison, lets see what the wicked shal have; shal they enjoy their desires? can you tell me first what their desires be?

Friend.

But the things desired by the wicked are temporall & fading, therefore, the desires of them remaining, excessively torments with

S. Their desires were wealth, Authority, meat, drink and carnall pleasures; which, sure, are then past and cannot be enjoy'd.

M. You say wel; and in case they do not enjoy them, how wil they be contented, with the want of them?

S. They must needs be extremely afflicted if they vehemently desire, and cannot obtain them; and you say'd that if by choice of reason they took them for absolutely good, they must needs desire them.

M.

M. Tell me then, are they in pain or no?

S. In Grief sir, I understand they are; but I do not see how they can be in Pain.

M. True 'tis, wee ordinarily take pain for corporall grief; whereas indeed 'tis but grief inflicted by another; onely because we see none grieve but such as might leave of, if they would, we think no grief, pain. But, after this life when the wicked cannot chuse but grieve, if you remember that all comes from Gods hand, you will see that their grief is also pain. But do you judge it equall to that pain which the Body feels?

S. I know the pains of hell are far the greater; though I know not well why.

M. If pleasure come from the soul to the body, must not grief do the like? and if the body dull the edge of pleasure, must it not necessarily dull that also? If then plea-

Grief; which inflicted by another is, truly, Pain.

pleasure of minde infinitely exceed pleasure of body, must not the like be sayd of grief? But, when shall this grief have an end?

Infinit, as being in the Soul;

S. I know that neither heaven nor hel have end; but I know not well the reason; more then that it so befits God's goodness, and justice.

and,

Endless,

M. You are of a short memory; did you not tel mee, God could not chuse but give him bliss that lov'd him above all things; and that, who saw him being All-goodness it self, could not but love him above all things?

S. Now I see, that, since neither the blessed can leave to love, nor God to bless those who love him, their happiness can have no end.

In regard Those Desires must ever remain unchang'd;

M. And do you think the wicked can lose the misery, unless they change their mind from loving what they cannot obtain?

The Soul

S. No Sir, but I know not why they should not change their minds.

M.

M. Can they change their minds unleſs they ſee ſome thing of new which they ſaw not before, or leave ſeeing ſomewhat which they did ſee and know?

S. No certainly; but methinks they can think of what they wil. *(as indiviſible)*

M. Is not their ſouls indiviſible, and it's actions without motion? and ſo, whatever they go about as ſoon done as 'tis doing? you ſee then, neceſſarily, that al they can do is already done, al perpetually preſent, and they ſee at once al they can ſee; wherefore they can never change their minds, but are to be everlaſtingly miſerable; which God defend us from. But is there think you no middle condition between theſe two? and ſome in that condition. *being unacceſſive.*

S. Yes Sir, there's a third ſtate of thoſe that dy in venial ſin; who aae in *Purgatory*, and thence go to Heaven. *Yet Veniall Affections are changeble*

M. You are wel taught. For,

some being in such a state at their death, as though they firmly think God their greatest good, and are content to forgo al other goods for him; nevertheless they love worldly things withal, something irregularly, so as they are loath to leave them. These therefore cannot have perpetual bliss til such desires be taken off; and, like gold in the fire, purifi'd from all such dross; but til then remaining in pain, partly for their temporal losses by death; but, cheifly for their spirituall want, being not able to attain Bliss which they infinitly desire; til, by the Churches help, God of his mercy rectifies them and accomplishes their purgation; *yet so as by Fire.*

therefore

may be purg'd

S. Me thinks Sir, in al this you talk not of burning, or gnashing of teeth, or such corporeall pains; which I have been taught are in Hell and Purgatory.

M. These things are said to be

in

in Hell metaphorically when ſpoken of ſouls which want their bodies; and ſignify no more, than that they are tormented by fire; as, who is frighted, or dazel'd is tormented, though not burn'd. But, are you able to tel me why, and when ſouls ſhall receive their bodies. *Alſo,*

S. The time is at dooms-day. The cauſe why they receive them is I think their love to them. *Souls ſhal finally receiue their Bodies,*

M. Do you not remember you told me the wicked have not their deſires, and the juſt deſire nothing but according to God's will: If ſo, it ſeems your conſequence wil not be very good. But, to make it ſo, you muſt know, naturally a man deſires every thing becauſe 'tis good, and *good* is as much as *convenient* to the deſirer, who is not onely Soul but Body too; wherfore if naturall deſire cannot be fruſtrated or diſappointed by God the Authour of nature, and the deſires of our *becauſe*

Their deſires of them.

life.

life remain after death, it follows that the desire of good to our person is naturall and remaining after death, and therefore must needs be supply'd. Can you tell me how this great work is to be done?

are naturall.

S. Sir, I know we shal al arise at the great day; more I know not.

M. Ile help you: when that Day comes, Christ shall appear in the ayr over Hierusalem (as 'tis thought) and suddenly all parts of the earth and sea shall render their carcases, and whole Mankind be restor'd to their Bodies. Where on the one part the Saints shall be carry'd in the ayr to meet Christ; the others shall remain below viewing their glory, & dreading their own misery; till, judgment being given, those rest happy for ever with our Saviour, the other are swallow'd into hell, After which day all motion shall cease and there shall

The manner how;

ſhall be no change or alteration but a ſtate of permanency for ever.

S. Yes Sir, but I doubt not there will be other great differences betwixt the Saints, and the damned, if you would pleaſe to tell me them.

M. Do you not remember the gifts you told me were conferr'd on Adam as to his Body? thoſe very ſame ſhal be perfected in the Saints. As for health, they ſhall have impaſſibility ſo that nothing can hurt them. For their ſtrength, they ſhall have a power which nothing can reſiſt, call'd Impenetrability. For Agility, they ſhal have a power in the twinckling of an eye to paſs beyond any determin'd diſtance whatſoever. And, laſtly, for Beauty, they ſhall have power to ſhine, and ſhew themſelvs in what glory they pleaſe. As for the Damned, the heavineſs of their minds ſhall make them not only

with

The endowments of Glorify'd

and contrary Diſpoſitions

of damned Bodies.

ly uncapable of all these advantages; but such distemper'd, deform'd and every way ill-compos'd Bodies as are most sutable to so sadly and so outragedly distemper'd mindes.

S. What shall the Saints do with these perfections, if there be no motion?

M. These are not for use; but powers and qualities necessarily following the state of the soul in the body, of which shee is to be Mistress, and to have power to use it as her self pleases. And so you see what good life brings you to, both in this transitory and the next eternall world. Can you shew me now that the Blessed have all that even wicked men can desire?

Hence A virtuous life finally, brings Infinit more Pleasure, Honour, and Power, than a wicked,

S. Sir, I see they have more pleasure then this world can afoord. And, as for honour, I see, Saints are more honour'd then *Alexanders* and *Augustuses*. Power I know not how they have, or wealth. M.

M. Wealth is not here desir'd but for necessity or magnificence; the time of both which is pass'd; and for power, sure they want not that, who have all they wish, and can meet with nothing to resist their will.

and is above need of Wealth.

The Catechist also here hath great occasion to press his Catechumen to good life, by lively representing him, the greatness of the Joyes, and Pains of the next world, which are most incomparably moving if he declare them well.

ELEVENTH

ELEVENTH CONFERENCE.

The means to bring corrupt Mankind to loue God, being

M. NOw you are ſo learn'd as to know, what it was to which Chriſt labour'd ſo much to bring mankind: I pray tell me, what means he uſ'd to plant his doctrin, ſo, that it ſhould continue ſo many ages, ſo deeply rooted in the heart of man, as we ſee it has, and beleeve it ſhall.

Miracles and Teaching; and this ineffacious unleſs lively conceited by the Teachers,

S. Teaching, and Miracles, which are the greateſt Confirmations that can be.

M. Thus much you told me long ago, but what more? do you not know, *Si me vis flere, dolendum eſt primum ipſi tibi.* I mean, that if a man be not perſwaded

ſwaded affectionately of a thing himſelf, he cannot well perſwade another. Conſider then how neceſſary it was to ſend the Holy Ghoſt, that is, the plenitude of it, upon his Apoſtles after his Aſcenſion. Which, according to the outward apparition, fill'd their hearts with fiery zeal, and their tongues with the praiſes of Almighty God: that they might be vehemently conceited themſelves of the truth, and of the great good the knowledge thereof brought to the world, and earneſtly deſirous to breed the like conceit in others; and ſo it might deſcend in vertue of the firſt plantation by ordinary means to the end of the world. But tel me, who were thoſe chiefly that receiv'd the Holy Ghoſt?

therefore Divine Love or the Holy Ghoſt was to deſcend upon the Apoſtles, in vi rtue of which primitive v gour Chriſt's doctrin was brought down from them to us, that is, th Church is truly Apoſtolical;

S. The Apoſtles were the chief; and all others who came ſince; have learn'd of them, and ſo I ſee the Church is truly Apoſtolical.

M. Yes, and onely ſhee; ask any Hereticks whether they receiv'd their doctrin from the Apoſtles, they will anſwer; yes. By whoſe hands? they anſwer, by the ſcripture. But a Catholike ſays, from his Forefathers & they from theirs &c. ſo that none lays claym to have their Church Apoſtolical, but onely Catholicks. For the queſtion's not whether there were al the while ſome of their Religion; but whether theſe who now are, were taught and receiv'd it from them by true ſucceſſion. For, if two ſtudying one thing in divers times, finde the ſame, the one does not receive it from the other, and ſo 'tis not true ſucceſſion. But where did the Apoſtles preach?

and

S. Through the whole world: for ſuch was Chriſts command, nor can there be any doubt but they did what they were bid. And, ſo, I ſee the Church is Catholik over the world.

Catholik.

M.

M. How can that be? ſeeing the Alcoran is in as great a part of the world as Chriſt's Goſpel. Nay, ſome Hereſies have been ſpred in the greater part of the Chriſtian world. But, becauſe you are no very great Hiſtorian. I wil read you this riddle. You ought therefore to know that the true Church is the onely Catholick in three reſpects. Firſt becauſe it alone was at firſt planted by the Apoſtles in the whole world; which is clear, ſince only one pretends her doctrin by ſucceſſion from Them, which al planted by them muſt needs do. Secondly, becauſe it alone is found in the whole compaſs of the Chriſtian world; all Hereticks, being every kind in ſome Countries, but none in all. Thirdly, becauſe it alone commands in that part of Chriſtianity where Religion is in vigour. And theſe three come out of it's very nature; for, being the Truth, it alone can overcome. So you

as planted by the Apoſtles univerſally,

as having ſome of her profeſſion in each country,

as the only eminent Congregation in Chriſtendome.

you have now two signes or marks of the true Church. The third is *sanctity*: can you tel how the true Church is onely *Holy?*

S. Sir, I see ther's more praying, more works of charity, devotion, penance, austereness, and the like, in the Catholick Church, than among Protestants. But what is among others I know not.

M. 'Tis wel answer'd; but, to go more orderly, you know *sanctity* is nothing but the practise or Confirmation in those virtues that lead us to heaven; which is the life God Almighty sent his onely Son to give us. This consists in Three things. First in Faith and Doctrin; wherein you shall find all hereticks, in the points of difference, swarve from this end, and the Catholick Church hold to it; as in praying to Saints, praying for the dead, and the like. Secondly, in

Also, Having an entire Body of Faith, or Doctrin fit to promote Sanctity,

in Laws and Customs, which because they are according to Faith, must needs be different according to it. Thirdly, in Life and executions of those Rules: wherein likewise the difference must hold, with this *caveat*, that there may be more, and greater wickedness among Catholicks by reason of the multitude of the professors of that Religion; nay of it self; for who have not so good things to offend against, cannot be so wicked.

Laws & Customes conformable to that Faith, and extraordinary Sanctity attainable by her Principles, and practis'd by her children.

S. How then can Holiness be a sign of the true Church, if there be so much wickedness in the members of it?

M. Though there be much and perhaps more wickedness among Catholicks, yet is there more Sanctity also. For, among others there is hardly ever any man of extraordinary devotion heard of: Congregations of men and women abstaining from pleasures,

She is likewise Holy.

and ſeparating themſelvs from the world, none are found unleſs ſuch as were begun in Catholick times; extraordinary acts of penance, or heroick virtue are are not to be look'd for. In fine, very little more then nature affoords, beſides ſome bare words of God, and Chriſt. And this follows of neceſſity from the nature of being the true Church, which by the ſoundneſs of its root needs muſt confirm and have effect when the falſe ones fail. But is there no other mark of the Church beſides theſe three, *Apoſtolik*, *Catholik* and *Holy*?

Laſtly,

S. Yes; and I have been taught, 'tis *Unity*.

M. You ſay well: And to be One, It muſt firſt have one principle in which all of this Religion agree: wherein if others ſhould alſo agree, they could not be of another Religion; This Principle is Tradition, to which none lay claym but onely Catho-

Her rule of Faith (Tradition)

tholicks. Secondly, it muſt bee One in the *Profeſſion* of this faith, that is, in Sacraments, For, ſeeing Catholick Religion ſprung from one Maſter, Jeſus Chriſt, neceſſary 'tis that it's Rites, &, as it were, Eſſentiall Actions which (being outward Expreſſions of our Faith, and ſo proportion'd to it) are delivered by the ſame Jeſus Chriſt, be the ſame alſo: whence no congregation but his Church can agree in all theſe, no more then any other can agree in all Faith. Thirdly, in Government his Church muſt be One, that there may be ſome end of controverſies Civil and Theological which happen betwixt her children; and this, in Equality, cannot be. Therefore amongſt the Apoſtles, S. Peter, amongſt Biſhops, His Succeſſours, have the ſupreme and definitive ſentence. What touches Faith we have already ſufficiently explicated; For the ſecond, can

Her externall Profeſſion of Faith and Her Government being the ſame all over, She is alſo One,

you tel me what a Sacrament is?

S. No indeed, for though I have often heard of it, I cannot remember it.

Sacred Ceremonies

M. *Sacramentum* comes of *ſacer*, or *ſacrando*; and it is by which ſomewhat is made *holy*, or, an holy deed: and becauſe a Secret, by an Oath becomes holy, it being a ſacriledge to reveal it after oath, ſuch an Oath is call'd *Sacramentum*, and from the oath the ſecret ſworn is alſo ſtyl'd *Sacramentum*, and in Greek *Sacramentum* is call'd *Myſterium*, that is a Myſtery. So, becauſe Chriſtians uſ'd their rites amongſt themſelves, and kept them from the knowledge of Infidels; they were called *Sacramenta*. As the rites of *Ceres* or other falſe Gods, which were done hiddenly, were called *Myſteria*. But you muſt diſtinguiſh a little more exactly betwixt other ceremonies and Sacraments.

ere either

S. Sir, I know not what you mean

mean, for I am a meer ſtranger in this matter.

M. Then you muſt know there were Sacraments in the Jew's law; there are in Chriſts law: as alſo things called *Sacramentalia*, that is Sacramentals. Which are all to be diſtinguiſh'd. For Sacraments are (as wee may ſo call them) the main hinges or knots of a Chriſtian life, and their inſtitution is from Chriſt. Sacramentals are inſtituted by the Church: and are but certain formalities and Bleſſings. As for the Sacraments of Jews, you are to underſtand, that as God Almighty brought them to love and ſerve him by temporal promiſes and rewards, that he might give them celeſtial in the next world: ſo their Sacraments made them but capable of temporal bleſſings; as, Circumciſion made the Jew one, whoſe part was in the land of promiſe: their Puri-fications made a man one who

Sacramentalls.

inſtituted by the Church;

or

Sacraments: of which Thoſe of the Old Law made them onely capable of Temporall Bleſſings;

might offer ſacrifice, & be heard, for children, for good years, for peace, for long life &c. where-fore were they ſaid to *cleanſe the body* not the ſoul; to be *empty* & poor inſtruments or *elements*.

but

Thoſe of the New

Now, the Sacraments of Chriſtians give the inward thing which their promiſes ſignify. As, Baptiſm makes a man one of thoſe whoſe ſhare is in Heaven. Penance one to enter the Chriſtian Church, and be heard, when he prays, for Heaven: And the like. Theſe Sacraments therefore, when receiv'd as they ought, are efficacious, & give true goods, that is ſpiritual graces to thoſe who participate of them. But can you tel me how many Sacraments there are?

actually confer Spiritual ones.

Their Number

S. Seven: Baptiſm, Confirmation, Euchariſt, Penance, Order, Extreme-Unction, and Matrimony. Pleaſe you tel me why there are ſo many?

and

M. Did not I tel you they were

were the hinges of Chriſtian life? *End.*
Now the ſoul being in a body proportionate to it; Chriſtian life is alſo proportion'd to this temporal. Conſider then that our corporal life is maintain'd by theſe degrees. In birth it takes it's beginnining; next, it gets greatneſs and ſtrength, to live among ſo many contraries and difficulties, as this world is ful of. Then it conſerves it ſelf, while it may perform the actions for which 'twas made. And laſtly gives life to others to ſucceed it's defect. Theſe are the direct actions which conſerve man's life. And to theſe correſpond 4 Sacraments. Baptiſm, Confirmation, Euchariſt, and Order: beſides theſe, two more which concern human life in caſe of neceſſity; Phyſick, when we are ſick; and Preſervatives, when in danger. To the former, correſponds the Sacrament of Penance: To the later, becauſe our danger

danger is double from the double power of our ſoul; againſt the fear of death we are ſecure by Extreme-Unction; and againſt the fleſh, by Mariage. Wherefore you ſee that to furniſh our ſpiritual to the proportion of our corporal life, the Sacraments are to be juſt ſeven. But tel mee, have you not heard that ſome of theſe are taken often, others but once?

which reiterable

S. Yes, Sir, Baptiſm, Confirmation, and Order are taken but once; pleaſe you to yield the reaſon thereof.

M. Do you not ſee, if a thing be of an indiviſible nature; it can be done but once. As a book or ſuch other thing can be given away but once. Why? becauſe one can give but what's his own, and when 'tis given 'tis no more his to give: ſo, if a man give his ſervice to God which he does in Baptiſm, as a Man; in Confirmation, as a Souldier; in Order,

and why

as

as a married man to propagate God's Church; unless God will release his gift, he can never be his own to give again. And therefore these Sacraments cannot be given ofter; the others may. Onely Matrimony, and Extreme Unction ought not, while the married couple or the same danger remains, be repeated.

TWELFTH

TWELFTH CONFERENCE.

Of theſe

M. But, which of theſe think you the greateſt?

The Euchariſt is chi ſeſt

S. The Euchariſt without queſtion, it containing the Body, and Blood of our Saviour, and being call'd above others, the *Bleſſed Sacrament*.

M. You ſay wel; but there's another reaſon alſo. Do you remember how the virtues were divided, and to which virtue this Sacrament is reduc'd? Do this, and I ſhall ſay you are a great Doctor.

as reſpecting the chief virtue, Charity:

S. That I can, for you ſaid virtues were divided by our duty to God, our ſelves, and our Neighbour: and that all Sacraments

ments belong to the virtue of Religion, which exercis'd what was due from us to God.

and, as being

M. You have done more than I expected; but there's a deeper reaſon; for this Sacrament is the Chriſtian ſacrifice; and Sacrifice, the principal part of Religion. For ſince al Religion is but a doctrin or practiſe to perform what's due from us to God; and we muſt firſt know there is a God, before we perform our duties to him; and to knowing, follows acknowledging, as the proper extern act; and Sacrifice is nothing but a rite, or ceremony by which we acknowledg God to be our God; it follows that ſacrifice is the firſt, and chief act of Religion. Now, to ſhew you the particulars: God ſignifies as much as the Author of Being to al things, or as our phraſe goes, Maſter of life & death. To acknowledg this, we give a life or being to him; that is, we make it away

The Chriſtian Sacrifice, which is the firſt act of Religion.

away from our ſelvs, in teſtimony that he is God; as we give the firſt fruit of our corn or other harveſt, in ſign we acknowledg he gave it us. So now you ſee what means a Sacrifice; which is nothing elſe but the making away the Being of ſomething in teſtimony that God is the Author of all being to us, and ours. But, can you tel in particular what Chriſtian Sacrifice is?

The thing ſacrificed,

S. Sir, I know 'tis the Sacrifice of our Lord Jeſus Chriſt; the ſame that was made on the Croſs; though in another manner; that is, not in the ſhape of fleſh and blood, but in the ſhape of bread and wine.

M. That ſeems a hard caſe; why ſhould he, now in Heaven, be ſacrific'd every day ſo?

S. Sir, I cannot tel that; onely I know it does not hurt him; for his body is impaſſible, and ſo can receive no harm; further I know not.

M.

M. Then I'le tel you: Know you not that how much greater the Religion is, ſo much greater the Sacrifice ought to be, at leaſt in proportion. So that a ſupernatural Religion muſt have a ſupernatural ſubſtance for it's proper Sacrifice. Now, ſubſtance ſupernatural none could be but God; and God to whom the Sacrifice is made, muſt not be the hoſt: wherefore had not God become a creature there had been no fit Hoſt for Chriſtian Sacrifice. Therefore 'twas neceſſary God and Man ſhould be ſacrific'd to him?

(no other Subſtance ſuſtaining with a ſupernatural Religion) could be only Chriſt:

S. 'Tis hard, ſo great wonders ſhould be done upon a ſole convenience.

M. I told you not ſo; for both the increaſe of charity, and devotion in the Receiver, & the authority of the Church, where upon depend's all Chriſtianity, are the ends and fruit of this miraculous work; ſo that, if rightly conſider'd

both the increaſe of Charity in the receivers, and The Authority of the Church

requiring thi.

der'd it will ſeem ſo great a benefit, that all the reſt without it had been defective. But, why in the ſhape of bread and wine?

The ſhape of Bread and Wine moſt proper,

S. I ſuppoſe, Sir, becauſe 'twas not fit in his own ſhape; it being both indecent to him, and hideous to us to ſee a human ſacrifice, and therfore God would not let Iſaac be ſacrific'd.

M. That's true; but you are to know beſides, that in moſt ſacrifices 'twas the faſhion for thoſe who were preſent to eat of the thing ſacrific'd; and that was part of the ſacrificing: For you ſee the Prieſt ſtil is to conſummate the Hoſt, and that the proper time of receiving is in the Maſs. This ſacrifice therfore neceſſarily including a ſacramental eating, was to be inſtituted in the things moſt common, becauſe intended for all Mankind. As alſo becauſe thoſe kind's beſt ſignify the ſubſtance of all eating, and drinking: being

as being Things moſt commonly and unrefuſedly eaten, and even ſignifying the very act of Eating, which belongs to a Sacrifice.

ing as it were the ground work of al the reſt; now let me hear what you think you receive when you communicate;

S. I firmly beleeve I receive the ſacred Body & Blood of our Saviour Jeſus Chriſt who dy'd for us.

M. That's well as to the Prieſt; but you that receive but in one kind, muſt receive but one of them.

Under each of theſe are

S. Yes Sir, both, for Chriſt is whole under both kinds, and under every one.

Both Body and Bloud;

M. You ſay true, and if this were not, Chriſt would be kill'd anew. Nor do you receive onely this, but his Quantity and figure, his wisdome and goodneſs; nay even his Godhead alſo. For nothing that is truly in him can be ſeparated from him, but al muſt be together. Can you tel me how it comes that when the bread is broken, he is not alſo divided into two; or when the bread is burn'd, he is not alſo burn'd?

as alſo whatever is annext to Chriſts Perſon:

yet he not divided when Bread is.

S.

S. Because his body is now impassable, and can receive no harm.

M. Do you not see when bread is cut in pieces, every piece is bread, then, if Christ's Body be put in the place and conditions of bread; by the division, both parts must be Christs body, not parts thereof: for a leg or an arm is not Christs body, no more than a piece of a chair is a chair, or one wheel of a Clock is a Clock. So then you see it cannot be cut or divided but must be whole in euery part. And, for the same cause, though men may be irreverent to it, yet they cannot annoy him; for consider'd as in the Sacrament he sees not with his eyes, nor exercises sensation upon those things which are about him here: so that in case any indecency happen or affront be offer'd, it annoy's him not at all, nor disgraces him any more than it does God, who by his Divinity

Nor Is he there capable of suffering any indignity.

is in al, even the moſt diſhonourable places. But, hence there riſes a great difficulty: For, if a ſacriſice be a deſtroying of ſome thing, eſpecially ſome living thing; and Chriſt is not deſtroy'd in the Miſs, how is the Maſs a ſacrifice?

Again, Sacrifice being of that ſort of Actions, as leave no remainder after them, though it be a Deſtruction, yet

S. You can tel beſt; for, I never was taught ſo deep a leſſon.

M. Have you not obſerv'd among mens actions, ſome leave a remainder made by them, others not: building leaves a houſe; cooking, meat; gardening, trees and hearbs &c. But ſpeaking, acting, walking; when they are done, are wholy gon without any remainder of them left behind. Now, ſacrifice being a kind of acting, or teſtifying by action, is of the nature of the later ſort; and, if any thing remain, 'tis ſo accidental to the ſacrifice, that were it taken away, nevertheleſs the ſacrifice were entire by the action or *doing* alone. So then,

in

Christ remains not destroy'd.

in our present case, God Almighty (for onely his wisdome could have done it) has found an invention to put a sacrifice and destruction, yet so that nothing *remains* destroy'd. For, seeing living creatures are destroy'd by the separation of the bloud from the body, hee has found how to put the body separate from the bloud, without remaining so. All things remaining under the appearance of wine by concomitancy with the Blood, though it bee onely put there; and al things remaining under the appearance of bread by concomitancy with the Body though it only be put there: so that the sacrifice consisting in the separating or putting asunder, this is exactly perform'd without the parts remaining separate; an invention beyond the wit of men and Angels, and only to be attributed to God. Now, can you tel me what the Mass is?

S. 'Tis this sacrifice perform'd with

with the true ſolemnities appointed by the Church; which conſiſt partly of Actions, partly, of Words. The Words are of three ſorts; ſome ſecret, which the Prieſt ſays to himſelf; others publick; and theſe, ſome in manner of praying, others in manner of doctrin.

This, performed with due ceremonies, is call'd The Maſs: part of whoſe Words is Doctrin; part, Prayer.

M. You ſay wel; and theſe in manner of doctrin are the Epiſtle and two Goſpels: al the reſt, prayers or aſpirations, call'd by diverſe names: the difference is, that thoſe which are ſecret, the Prieſt is to ſay ſoftly to himſelf, not to withdraw the hearers attention from their proper devotions. The other to be ſaid ſo high, that if the auditours be capable, they may make their devotions of them. The doctrinal parts are to be pronounc't in a reading tone, with ſome little inflexion of the voice; The others, in a tone conformable to the matter. Both agree in this, that they

they muſt bee read with ſuch diſtinction that both the Reader and Hearer may comprehend the meaning according to their capacity. As for the Action, every one is to remember, that as this ſacrifice is the moſt reverend, and grave action of the Church of God, ſo he ought to have a greater reſpect for the decency and comelineſs of it, than if he were to ſpeak before a Prince. But, becauſe this is the ſacrifice of al Chriſtian people, as well as of the Prieſt; let me ask which part you think more principal and more to be attended to? that is, whether the Prieſt ſhould have more care to ſay it with devotion in himſelf, or with ſuch geſture, as may ſtir up reverence and devotion in the people.

It's Action ought to be the moſt reuerend and graue imaginable;

and more sym'd

S. That is too great a matter for me to venture on, therefore I deſire to hear your judgement.

M. Do not your ſelf perceive that

that in the eyes of God Almighty, two men, and much more a community, wch has a kind of infinity (as not being limited init's nature, though it be in particular) bear a greater respect thā one mā? if therefore the saying Mass decently procure the devotion of the community, & the private devotion is but the good of a single person see you not that God will ask a greater account of the external reverence, thā of the internal devotion? whence we read of the sons of *Ely*, *that their sin was very great, because they turn'd away men from the Sacrifice of God.* And, truly, seeing Priesthood is the greatest dignity in the Church of God; that Church, and Priest who seek not withall their power to perform this Sacrifice with the greatest respect they can, must needs, extremely dishonour themselves. One thing nevertheless I wil note: that there are two devotions.

to excite publick Devotion

in the community of Assistants, than private in the Priest.

Which is meant of Devotion consisting in his Attention. For his Intention is absolutely necessary.

ons requisit in prayer; one, of Intention, the other, of Attention; by the one, we set upon the action with resolution to do it to the honour of God as it ought to be done. By the other, attending to our words and deeds, we execute every particular part with a speciall devotion. The former is essential, without which it were better to let the action alone; and without which 'tis not prayer. The second is that of which we spake in comparing it with the outward *decorum*. Though, where the *decorum* comes not to the peoples perceiving, inward devotion is more to be respected then it; by this also I hope you understand your own duty in hearing Mass.

S. What's the best way to do so?

To attend to the passages all along

M. If you have capacity and commodity, you should attend to all such passages as the Priest speaks out plain. For the rest, you

you should have your private devotions, which are so much the better if accommodated to the course of the Mass. But if not, no great matter.

frame of private Devotions there is the best way to hear Mass

S. By what you have sayd, Sir, I should offer the Sacrifice, and say Mass as wel as the Priest.

M. Not so fast my friend: For, as in the ancient law every man brought his calf, or his sheep to have the Priest offer it for him; so in the new, God hath given his only Son to the whole world to be all and every ones Sacrifice: but so, as to be offer'd stil by the Priest. Nevertheless you may offer it by his hands; which you do two ways; one by assisting with convenient devotion, or procuring the Mass to be sayd; the other, by communicating; which, as I told you, is the participation of this Sacrament. But, to say Mass is reserv'd by

Almighty God only to Priests who are of his institution, as is the whole Christian law, & so none without his order can do it.

THIRTEENTH

THIRTEENTH CONFERENCE.

M. You may remember we have ſaid Communicating is a ſpecial way of joyning with the Prieſt in this great myſtery; but, can you now tel me what diſpoſition is requiſit for Communion.

S. Sir, I am inſtructed we ought to go to Confeſſion before Communion; I know no more. But, that I do; though I never ſtudy'd the reaſon.

The Bleſſed Sacrament being a ſpiritual Banquet.

M. True it is; and you know the reaſon too without ſtudying it: For, tel me, if you were to make a banquet, whom would you invite but your own friends? & if amongſt them ſome were not

Friends with one another, you would not invite them together, for fear of turning your mirth into quarrel or sorrow. So, therefore, seeing Christ invites us in this Sacrament to a Banquet, he requires both that we should be friends with him, and with one another; that is, *have charity*. And therefore, the Ancient Christians when the Pax is giv'n in the Mass (a grave, Ancient, and materiall ceremony, and not well begun to be neglected) were wont to kiss one the other in token of peace and charity, and so communicate together: whence, not without reason, this Sacrament is call'd, the Sacrament of Charity. Here tel mee (if mans wit can invent it) what greater means could God have us'd to bind Christians in love, and charity one to another? The greatest conjurations are wont to be made by drinking of blood: The conditions requir'd in friendship, are

None but God's Friends and mutuall Friends to one another are to be invited; that is, Charity is the proper Disposition to it; and It the Sacrament of Charity, being of incomparable efficacy to bind Christians thereto.

Alacrity

Alacrity, and constancy, or strength; this is figur'd in Bread, the other in Wine. The sealing and concluding of solemn contracts is at a Feast, and so has he ordained in this. The Ty, some Oath by what we eminently love, or reverence; Here is no less then the death of God and man which we take upon our souls. Lastly, bread and wine are most fit emblems of Unity, for so our wills ought all to be the same by love and Charity; as a thousand corns and grapes are undiscernable to be different and fast united together in one loaf, or cup of wine.

S. As yet I see not why this makes Confession necessary. *Hence,*

M. Stay a while; do you not see, if we have offended God or our neighbour, the ready way to gain their love, is to repent and and confess our faults? By nature every noble heart seeing his enemy subject to him takes com- Repentance declar'd or Confession, *being most fit to re-*

In Charity,

and exhilarating a soul,

passion; and judging the party now not the same he was, thinks meet to change likewise his carriage towards him. See we not again, that who has committed some foul fact secretly, it loads his heart til he has broken his mind to some one or other; as shewing how natural an easment of sin, Confession is; so that, where Charity is broken, *Repentance declar'd* (that is, *Confession*) is the most naturall soder left upon earth to cement it. Therefore the Council of Trent concluded, what the Apostle had commanded of every man's trying himself before Communion, was to be understood of Confession. It remains to know how this Trial is made.

is naturally prerequisit.

In this

joyn'd with Contrition and Satisfaction con-

S. By three things; Contrition, Confession, and Satisfaction, whereof contrition signifies true hearty sorrow for our sins. Satisfaction, our performing the penance impos'd by the Priest: Confes-

Sifts the Trial of one's self, antecedently, whose Method is First, to examin the Conscience by reviewing our ordinary & extraordinary Actions,

by noting The main points

fession is already explicated.

M. You say well; but I must go more more particularly to work with you. I think the first thing you do is to examin your conscience: And I must know how you examin it, and of what?

S. For the manner, I look into the ordinary actions which I use every day; then consider what extraodinary have happen'd since my last confession; and in both, note what I think I have done amiss.

M. You have a hard task if you note al that is sin. For, tel mee, is not all that's against reason Sin? and all you do, which you ought not to do; or, contrary wise, all you do not which you ought to do, is not that sin? I doubt thē you note not al that's sin, but the chief heads. Wherefore, I would not trouble you with so much nicety, but onely as far as you have a care to amend your self; that is, to note the main points, that you

may strive against them. Secondly, if you pretend to perfection, I would wish you noted not onely the evil acts but the Motives and causes of them. Thirdly, examin such good acts as want either the intention, or attention due to them; that is, which (however nothing appear in them otherwise then right, yet) your self are guilty to your self to have done them either without the due end, or without consideration of due circumstances. Fourthly, to understand what your self, either by nature or the state you are in, are most subject to: and both more examin, more suspect, and more confess those faults.

Our Motives,

Our care or discare,

Our Inclinations:

Next

S. Thus far I know: my next endeavour is to procure grief for my sins: which has two parts; one, to be sorry for the past; the the other, to amend what's to come.

To procure sorrow for sin,

M. So far wel: but have you not heard

heard that ſorrow alſo has two parts, Contrition and Attrition? which I think I muſt help you to underſtand what they are. And in a word: you know that take a hard ſtone and grate it againſt a harder, you ſhal bring it into what faſhion you liſt; yet you leave it ſtil hard in the middle: but, put it in a morter and beat it, you turn it al into duſt. The firſt is call'd Attrition; the ſecond, Contrition. And, by a metaphor deriv'd from hence, if a man that has lov'd ſome unlawful object or action, and be withdrawn from it by fear of either loſs of good, or inheriting evil, but ſo that ſtil hee keeps ſome longing towards the thing: ſuch a man's *attrite*; But if he perfectly forgo and grow into a hatred of the thing before loved: then hee is *contrite*: and by this you ſee, how Attrition leaves a deſire and ſtain to be burn'd and cleans'd hereafter in purgatory:

tory: Contrition purifies the heart to go immediatly to heaven. But, whereon must wee ground all our sorrow for sin?

as bringing

Loss of Supernatural and naturall Goods,

S. On the love of God who is offended with it, and on the fear of hell wherewith we are threatned for it.

M. well said. All hate is grounded on the loss of some good, or the enduring some evil; Each of which may be both natural, and supernatural. Supernatural goods lost by sin, are the friendship, and face of God in the next world: and the sweetness which is in such excellent virtues even in this life. The harm gotten is perpetuall damnation in the next: and perpetual torture of conscience in this, to those who know and conceive what they do. Natural goods lost by vice, are health, peace, credit, estate. Natural harms are the inconveniences which sin drives its lovers to dayly:

and

Their contrary harms.

dayly: as diſeaſes, vexations, diſcredit, poverty, the uſual effects of a diſorder'd life. How do you procure amendment?

S. I purpoſe never any more to do what I confeſs, as firmly as I can, by God's grace.

Hence,

M. Wel. But 'tis very hard for a man to purpoſe to avoid what he's almoſt certain he ſhall not. Therefore, I take it for your ſureſt way to purpoſe to do your beſt endeavour to eſcape all you confeſs, rather than directly and poſitively to purpoſe what's not morally in your power; and to be ſorry you are not likely to have your endeavours correſpondent to your wil. And this I think enough. But is it enough think you to make this purpoſe?

full purpoſe to endeavour amendment;

S. Yes, ſurely; for I ſee not what a man can do more.

M. So may you come often to Confeſſion with little profit. You muſt therefore conſider the occaſions which draw you into

which, if reall;

into danger, and study with your self, and take your Ghostly Father's advice how without greater inconveniences, you may fly such occasions: that, so, the avoiding of sin may be the easier. And know the causes of transgressions are as well in omission, as in commission. And prudently use such pious exercises as may withdraw you from temptation. Neither can any be truly sorry for his sins, who thinks it not worth his care to study how to amend them. But what do you next?

Studies to avoid occasions,

S. Go to the Priest, and confess my sins as reverently as I can.

M. What affections do you exercise in coming to make your Confession?

S. I do but read my prayers, which are preparatory to Confession.

Affections.

M. Consider then the countenance of a man who asks forgiveness of one whom he has offend-

ed;

fended; you shall see dejection, submission, shamefastnes, sorrow and fear in him. Such as these too must be your affections. And when you make your Confession what do you observe?

S. I tel al I think sins as wel as I can, that my Ghostly Father may understand mee.

M. Wel done: but you must note; first, to tel nothing in general, for that your Ghostly Father knows wel enough already: as, that you love not God, and your neighbour as you should do, and such like, which spend time to no profit. Secondly, to avoid, as near as you can, all unseemly terms, if your conscience force you to speak of unseemly things. Thirdly, to be as short as you can; as to say you have done such things so often, expressing withal the necessary circumstances. As for making general Confessions, after the

and some particular carriages observable in confession.

the first time, to what purpose it is I know not; for neither Absolution is more certain, nor any other notable profit comes of it. If it be to make the state of his soul known to his Ghostly Father, that will contain the space but of a little time, and may be done without particularities, and confession. But now what follows?

S. Nothing on my part but to do what my Ghostly Father enjoyns or councels mee.

M. True; but, on his part remain two things, which belong to you; one, the giving absolution; the other, imposing of penance or satisfaction: the first contains rather a Theological difficulty than Catechistical, that is, what Absolution the Priest gives. For, if a man be truly sorry, he is absolv'd before: if not, the Priest's absolution does him no good. And, in human judgment the Judge but declares, not makes one innocent. But we may be easily mistaken in this dis-

what Absolution of the Priest is;

course

courſe. For, ſince God Almighty has put this condition upon us, that we ſhal ſubmit ourſelves to the Prieſt's judgement, whoever is truly contrite receives God's favour by being ready to fulfil this his law; and ſo, unleſs he does it when he can, is not contrite, nor abſolv'd. And when he does it, is abſolv'd, by doing it. Whence 'tis clear the abſolution which the Prieſt gives is neceſſary and a true forgiving. As for ſatisfaction, it has two parts; one towards God, and one towards your Neighbour. For, if you have broken Charity, you ow the making of it whole again; which, to your neighbour, is ſubmitting your ſelf to amends for the wrong done. Towards God, you muſt know, the ſatisfaction which the Prieſt impoſes is but ſacramentall, and ſignificative; in performing whereof, you teſtify that you are willing in this life and in the next to ſatisfy

what, Satisfaction towards our Neighbour and that towards God, or the penance enjoyn'd.

satisfy fully God's Justice according to his will. Therefore you must not wonder the penance often is so little. For it is moderated, according as the Priest esteems it fixing, for a medicin more than for a punishment.

FOURTEENTH CONFERENCE.

M. WHat Sacraments are yet untouch'd?

S. These Sir? Baptism, Confirmation, Matrimony, Extreme-Vnction, and Order.

M. Of Matrimony and Extreme-Vnction you shall be sufficiently instructed, when you have use of them. Baptism, because tis common to al to administer it, I shall tell you the substance of it is, to cast water on the child with these words. I *Baptize thee in the Name of the Father, and of the Son, and of the holy Ghost.* As for Confirmation, do

of Baptism; and,

It's matter and form.

do you think it neceſſary?

S. I hear ſome hold 'tis not.

Confirmation, and It's Neceſſity.

M. The holding of ſome neither makes the Opinion true, nor frees it from Cenſure. For, as not every fault, ſo not every errour is ſtill taken notice of. As to the point of neceſſity, it ſtands in its being a *Sacrament*, that is a *principall action of Chriſtian life*, whoſe Inſtitution of it ſelf is a *Command*. Beſides, the expreſs words of our Saviour: *Unleſs one be born again* &c. Which Himſelf applies to this myſtery. Add, the Traditions of the Church, Eſtimation of Councels, and Fathers, and the Proportion of it to corporall Augmentation. What other Sacrament remains to be explicated?

Holy Order;

S. That of *Order*, which I underſtand to have two degrees: Holy or Greater, and Inferiour.

M. So far wel, but to what does it correſpond in our corporal life?

S. To *Marriage*, and muſt con-

consequently bee to breed *spirituall children.*

M. How is that done? if you be so learned as to answer that question.

S. By Baptism; for that you said was the birth of Christians, as Christians.

M. Wel remember'd. 'Tis not enough that children be born, but they must be bred up, instructed, and govern'd. And this is wont to be divided into three actions. The first, to wean them from the love of naturall objects. The second, to instruct them, and let them know what's necessary to supernatural life. And, thirdly, to induce them to do what they have learnt is necessary. Which three actions in the mysticall language are called the *Purgative, illuminative*, and *unitive* way. And according to these three is constituted the Ecclesiasticall Hierarchy, of Bishops, Priests, and their Ministers who are chiefly Deacons & Sub-

It's offices, and Division.

Subdeacons; and afterward the other four leſſer orders. And is called *Hierarchy*; that is, *Holy Power* or Principality. The firſt is done by ceremonies and majeſtickneſs of holy rites, at which ſenſual men ſtanding in admiration, begin to think there is ſome greater myſtery in the matter thus handled, and deſire to learn and underſtand it. The ſecond is done chiefly by Catechiſing: by which the people underſtand what's to be beleev'd, hop'd, and practiſ'd. The third by Government; by which men are ſet forward & kept in order, to do what they have underſtood to be their duty.

S. Sir, by this, the Deacons & Subdeacons ſhould be the chief inſtruments of the Sacraments; whereas wee ſee they belong chiefly to Prieſts, and Biſhops. Beſides, I have heard Preaching is proper to Biſhops, which is not Government, nor belonging thereunto.

M.

M. Sacraments and Ceremonies do two ſeveral wayes ſpecially belong to Deacons, and Subdeacons. One, becauſe they are principally inſtituted for thoſe adminiſtrations, ſo that 'tis the heigth of their office, whereas 'tis but an addition to the office of others. Secondly, becauſe they have no other ſpiritual employment, whereas Biſhops and Prieſts have Government and Catechiſm.

of the Offices belonging to Biſhops and Prieſts.

S. Sir, I never underſtood but that ſaying Maſs, and hearing Confeſſions was the greateſt office of a Prieſt; and likewiſe, of a Biſhop to confirm and give Orders: whereas you ſeem to prefer other offices before theſe.

M. Do you not know that God has no need of our ſerving him, and therfore that all ſerving of God was made for the profit of man; and that more excellent which is moſt mankind's ſpiritual profit? So that if Confeſſions

That of Government is best

therefore the giving Orders) as also Confirmation; reserv'd to Bishops to authorise them, as also the other Sacraments.

sessions be more available to devotion than Sacrifice, that ought to be preferr'd as more noble. Now then, which do you think more profitable to Mankind? Government, or giving Orders, which is the giving Authority to men to bee Governours? Certainly Government, which is the end, the other being but a way to it. This therefore, as also Confirmation, is reserv'd to Bishops by Christ for authorising their Government, that men should not be so presumptuous as to seek other Governours who could not have these priviledges. Likewise, to Priests are reserv'd the Sacrifice, and other Sacraments to dignify their persons, whose respect is necessary for their office. Otherwise, we understand that Sanctity consists in Charity, and so much holier and higher things are, by how much more they approach to Charity: and because Instruction

and

and Government are neerer Charity than Sacraments (in true Divinity; they are ſo much holier than the Sacraments, that they are ſuch in a diverſe ſence; the one being formally and abſolutely holy, the other but inſtrumentally and virtually: though in reſpect of the People which underſtand onely the outſide and appearances, theſe things give more authority, and reverence, than thoſe which are the ſubſtance: Thus much being now declar'd, can you tel me whether the Hierarchy compoſ'd of theſe three parts be neceſſary or no?

S. As for Prieſts and Servitors, I ſee they are neceſſary; for unleſs men bee revok'd by ſuch means from their ordinary occupations, I doubt they wil ſeldom ever think of Heaven. I ſee alſo that without inſtruction they know not what's to be done. But for Biſhops I underſtand not how they are neceſſary fur-

The Hierarchy

and eſpecially

ther than for Confirmation and Orders.

Episcopall Authority *absolutely necessary for a Church*,

M. Think you not then ther's as much necessity of doing what we know, as knowing what we should do? or at least, as much difficulty in it? for sure, you are not ignorant that both the sin and punishment is greater after knowledg than before: according to that, *When the commandment came, sin revived*: and, *He that knows his Masters will and does it not, shall be beaten with many stripes*. And, as for doing what was commanded, regarding purely the command, without considering the means to perform it, the difficulty is no less now, perhaps more. For this was it which made it necessary Christ should come. This was it wherin the Old Law was deficient. This was the proper effect of the holy Ghost. This is the field where nature & grace use their stratagems, and fight their pitch'd battels.

tels. This therfore is the point for which Biſhops are neceſſary. Look into any community, if every Servant & Officer inſtead of attending the publik good ſhould aym at nothing but his own commodity, how wel would things be govern'd? and ſo muſt you imagin the Church is directed, where there are no Biſhops. Can any thing that's govern'd by man go wel without counſel? or counſel ſucceed where there is not one end of the Counſelers? or one end bee, where there is not one Governour? in fine, 'tis as ridiculous to ſay a Biſhop is not needfull in a Church, as that a King is not needfull in a Kingdom, a Maſter in a houſe, or Pilot in a ſhip; and ſo much the more by how much harder 'tis for men to bee govern'd in a ſupernatural, than natural Eſtate. But is this all for which a Biſhop is neceſſary?

A Biſhop being Chief Magiſtrate and Overſeer in Eccleſiaſtical

S. It may be for me, who never knew a Bishop was necessary for so much.

and chief Director in Spiritual affairs;

M. Thus much is onely for the common. But, even for particulars, Bishops are necessary in order to spiritual direction. For, they being by Christ's institution the Supreme Guids and Princes of both speculative and Mysticall Theology, inferiour Priests and Directours are to take from them their rules, and judgment, in all spiritual affairs.

S. Sir, I ever thought, that for spirituall Directions we were rather to go to spiritual men; that is, to Religious, who seem to have more practise therin.

M. Truly, if there were but one way to heaven by actually forsaking the world, what you say were advisable; but the spirits of secular persons being as different from the spirits of Religious, as one life is from the other; their direction also must be no

less;

leſs different; ſo that for a Religious man to be fit to direct a ſecular man in ſpirit, he muſt either live among ſecul ars, or elſe have that defect ſupply'd by others directions. Moreover even for ſpiritual life of Religious, Biſhops are the Rule, and Judges. ſince all tend (though by diverſe wayes) to the encreaſe of Faith and Charity, whoſe laws are put into their hands. And, hitherto we have declared the neceſſity of Biſhops, or Hierarchy, which the Divines call *neceſſitatem medii*, that is to ſay, towards gaining the end, and conſiſts in this; that though particular perſons may come to ſalvation without the government of Biſhops, yet whole Counrries cannot; nor the Church be without them. Becauſe 'tis they who are to direct the whole, as every man by the underſtanding directs himſelf; and ſo we may ſee ſome communities govern'd, by Superiours

without laws, and prosper for a while; but, never was there any seen govern'd by laws without Superiours; and, if there were, the Laws would be but occasions of quarrels, and dissensions. Now we must look into the other necessity which is call'd of *precept*, that 'tis necessary to have Bishops, because Christ has so commanded. Do you know Christ did so?

and that Authority commanded by Christ,

S. No, Sir, nor know I to whom the command is made, to Saint Peter or Bishops.

M. Then you have forgot, that Institution is a Precept, as I told you in the case of Confirmation, and in this here is more evident? For, who institutes an Authority, by his very doing so commands obedience in them he puts under it: But, in this point 'tis specially to be consider'd, that Christ's coming was to build a Church, which in it self should have power to conserve

in force of It's Institution,

and

and propagate it ſelf: as you ſee all States and and Communities have. And this who underſtands government knows to be by eſtabliſhing an Order of Governours, which wee call the Hierarchy; as the Pope, Biſhops, Prieſts, and Miniſters: and ſo, to build his Church included the creating all theſe. And whoever impugns theſe, impugns Chriſt, and ſeeks to deſtroy his Church. But can you tel me how this is known, that Chriſt ſet Biſhops to govern his Church?

Hence who impugns It, impugns Chriſt and deſtroyes his Church.

S. I who know nothing of the command, how ſhould I tell you?

M. Do you not ſee Biſhops over al the Chriſtian world? ask who made them? you ſhal find others who now are dead, and that their fore-fathers told them they had receiv'd order to do ſo from Chriſt and his Apoſtles by perpetual ſucceſſion. And, I pray you, have you ſtronger motives to receive the bleſſed Trinity, Incar-

And

He who beleeves or teaches 'tis not necessary, is an Heretick.

nation, and Sacraments? From this follows if any for ambition, or indirect ends should believe, or teach, that Bishops are not necessary in the Church of God, he is an absolute Heretick: as if he believ'd or taught there were no Trinity, Incarnation, Blessed Sacrament, or holy Scripture. But are there no degrees in the people or Subjects, correspondent to these of the Hierarchy?

The Subjects of the Hierarchy

S. Yes sure, there must be severall Classes answerable to those of the Clergy as persons employing their spirits some in the Purgative, some in the Illuminative, and some in the Unitive way. But who they are I know not.

distinguish correspondently to it, into Laymen and Religious;

M. You must distinguish them according to their states. The first are such as live in the world, whom wee ordinarily cal the People, or Lay-men. The other two sorts are of Religious persons. One, of these who dedi-

cate

cate their lives to works of mercy, as hospital-keepers and the like. The other, who addict themselves to Contemplation. But know you wherin these differ from the ordinary people?

S. By the three vows of Poverty, Chastity, and Obedience. By Poverty they forsake riches, honours, and such pleasures as follow them. By Chastity, the comfort of Marriage. And, by Obedience they subject themselvs to the direction of a Superiour for their instruction in spiritual life. *Wherof vows are three.*

M. Can you tel mee which among divers Religions is the perfectest?

S. No Sir, But I would gladly learn if peradventure it be my own fortune, or of some of my friends to have a mind to Religion. *Of Religions.*

M. Attend then; Religious life is a way to seek perfection; which perfectly consists in loving. *that is perfect.*

ving God, and in nothing but inorder to God. The means they take, is abſtinence from whatever may draw their love to any other thing: and to think often of God. If then we conſider this later part (which is the chiefeſt) ſo the moſt contemplative are the beſt, which are ordinarily thought among us to be the Carthuſians. But, if we conſider the other part, then thoſe that live in more auſterity are the perfecteſt; among which I wil not determin the controverſy, becauſe here are many Competitours; onely this I add, that this want of corporal commodities is to be judg'd not by Metaphyſical obligations, but by real practiſe. And ſo (whoever is beſt) thoſe who have no real practice of corporal wants, muſt needs be the worſt in the nature of Religious; however for their particular lives they may be Saints.

which has beſt means to advance Contemplation.

In theſe three Conferences the

Ca-

Catechiſt has occaſion to recommend the uſe of Maſs & Sacraments to his Catechumen, and alſo to let him underſtand which be the Superiours inſtituted by Chriſt over his Church, to whom he ows duty: which vertuous and good men, to whom he ows reſpect and honour, that ſo he may give every one his due.

FIF-

FIFTEENTH CONFERENCE.

S. SIr, you have all this while commanded my anſwers; let me now beg leave to offer you ſome of my doubts. I have heard talk of an other Hierarchy of *Angels* (if I wel remember) wherof methinks you ſpeak not.

Angels & Saints.

M. I do not intend to tel you al I know: but what appertains to you to know. As for the orders of Angels you may without inconvenience be ignorant of them, til it ſhall pleaſe God to bring you to the ſight of them. 'Tis ſufficient for you to know that God has ordain'd Angels to govern us; to every one, one: for

for our Saviour tels us that *the Angels of the little ones see the face of his heavenly Father*; it has been the constant faith of Christians that every one has an Angel, for his Governour, or Guardian; to whom you may do wel often to recommend your self. *being al-ready in Blis.*

S. Since you are faln upon that point, I pray, what obligation have I to pray to Angels and Saints? and how can they hear me, having no ears nor other corporal senses by which to come to the knowledge of my prayers? *Prayers to them*

M. If we remember, Angels and Saints are in perfect blis and happines, we shall easily discover that all service or honour done to Saints by us, is not for their good. but for ours. And so the keeping holy dayes, building Churches, and setting up Altars unto God in memory of Saints, is to be moderated ac- *are not for their, but the Churches good;*

according to the utility which redounds to the Church by it: and, in proportion, the prayers or what ſort of devotions ſoever are in private uſ'd to their honours, are to be govern'd by the ſame principle. Now the utility redounding to the Church is, that wheras human nature is eaſily weary of being carri'd above it ſelf by prayer and other ſpiritual exerciſes: and, on the other ſide, delighted with variety and novelty; the wearineſs of devotion is help'd, and in part remedy'd by the variety, which is artificially order'd in it. Again, mens humours and ſtates of life being ſo diverſe, it happens wel that every one may have examples in his own kind to affect him, and many times they make a greater profit by ſuch an affinity to their own condition, than by a great deal of preaching or good counſel. By this you may ſee what obligation there is to honour

and

therefore, obligatory when ſhee commands them:

Saints

Saints, and pray to them: namely, when the Church, for the common good of her children, preſcribes it, then that's to be done whatſoever ſhe commands: Otherwiſe, as far as particular perſons find need or help by the variety of devotion; ſo far they do very well to follow it.

oth: wiſe, only according to the need of particular perſons.

S. Sir, I hear good men ſay, 'tis of great importance towards living well to have the aſſiſtance of ſome ſpecial Saints which are in high favour with Almighty God particularly of the Bleſſed Virgin Mother of God: and have been told ſtories how ſhe ha's obtain'd remiſſion of ſins for ſome perſons to whom Chriſt our Saviour her Son has deny'd it; nay, (if I remember wel) could not obtain it of his heavenly Father for them. And for this cauſe I underſtand ſome make themſelves by vow (as I think) her Slaves: and uſe extraordinary devotions to her, and

have

have great confidence in such actions.

Their Prayers for us available.

M. There can be no doubt but the intercession of the holy Angels and Saints works wonderful effects, and has a strong force to obtain of Almighty God what's convenient for our salvation, if they pray for us: nor yet can there be doubt but they pray for us, seeing they neither can be ignorant of our miseries, or their own favour with Almighty God; or that he is well pleas'd they should pray for us; nor, being full of charity, can they cease to help us, what lies in their powers; their prayer being nothing but a desire of our releef represented to God, which all their desires perpetually are, and cannot chuse but be, in heaven, where their whole hearts are bent upon nothing but through Him, and according to his laws. They therefore pray for us, and their prayers are profitable to us; and that

Saint's.

Saint's most, which is highest in favour with Almighty God. Nevertheless I am far from believing any of them so compassionate (no not the Blessed Mother of Christ) as is her God and Son. And he that should persuade one to turn his prayers from him to his Mother, misses the mark very wide. They therfore who counsel so many prayers to our Lady, are to be understood of such prayers as would not be said at all unless they were said to her: which returns to what I spake of: that 'tis to stir up a failing devotion in us; and not, as if the object were better. And, among other Saints, I doubt not but the least has favour enough to obtain al that's fitting for us, and our Saviour the Chief of Saints more then all; were not his Goodness alone, unmov'd by the petitions of others, so great, that when mens dispositions are not failing he cannot

hold

hold himself from doing favours. Whence we understand, that such stories (if authentical) are but parabolical expressions of the great assistance we receive from Saints, or rather figurative motions to stir up in us due sorrow for our sins, and a greater honour of the God of Saints

even Addresses to particular Saints, profitable;

S. Then Sir, it seems you think the devotions us'd to particular Saints are of little effect; and, in particular, that of becoming Slaves to our blessed Lady.

but, making Professions of Slavery to them, unwarrantable;

S. No such thing follows out of my words: for whatever excites, continues, or makes our devotion more fervent, I hold of great effect, and to that end, wel practic't. Indeed, concerning making our selves Slaves to any Saint, I very much doubt. For a Slave is hee whose service is onely profitable to his master, and nothing to himself. Now, our service is no ways profitable

to

to any Saint, but much to our ſelves. Again, our Wil is ſo built by Almighty God as to be totally ſubject to him, becauſe hee is Al-goodneſs and he onely can move our ſoul perfectly and ſatify it: wherefore wee are born *his* ſlaves, and according to nature we conform our ſelves in bending our whole wils to him. But, I fear mee, to do the like to any creature, were to wrong our creation, and attribute that homage which is due to God alone, that is, to be ſole directour of our ſouls, to a creature. But, as for thoſe who uſe it, I preſume either they underſtand not ſo much (for I hear they are not learned) or mean it in ſome improper ſence. Onely I would have you advertiſ'd that theſe extravagant devotions ordinarily argue either vanity or intereſt: for which private men run private paths, and deſire to carry diſciples after them; let

Alſo,

us

us follow the troden path of our fore-fathers. Yet one thing wil I add; that wee have not by Jesus Christ or his Church left us any externall actions with promise of grace and reward for the *deed done*, but onely the Sacraments; which are necessary, more because they are professions of our faith and charity, and certain initiations or associations to Christ's Church in some degree, (whence the very externall action proceeds from internall grace when done as it ought:) than that there is any connexion betwixt those external actions and merit, by Christ's voluntary conjunction of them: and therfore all those devotions which promise particular effects or rewards to the saying of certain prayers, pretending Christ's special grant to some Saint, as they cannot bee easily convinc'd of superstition, because God can if he please do such

Frequences of extraordinary grants to certain Private Devotions, as from Christs promise.

such things, so they are not easily to be credited without manifest miraculous proof, at least of the good life of the Saint who begins such a devotion; and that certainly it came from him. Because it is not according to the spirit which Christ has left to his Church; which is to make us *adorers in spirit and truth*: And therfore Christians ought to be drawn from putting their confidence in such things, to place their trust in Christ, and walk towards him in the known path of Charity and good works.

without proof therof by manifest miracle, to bee suspected;

and breed ill-grounded confidences.

S. Sir, you forgot my doubt, how Saints hear our prayers, since they have no ears? and yet I have heard wiser men than my self stumble at it.

M. I thought you had been more learned; for it seems you think they should have this sensible passion which wee cal hearing, because we say they hear: but this word, *hearing*, in that speech

How Saints hear our Prayers.

ſpeech has the meaning of *granting*, or according to our petition. So that your difficulty muſt be, how they *know* what wee ask of them; which is with their minds, or underſtandings, as men know ſciences: and the Aſtronomer ſitting in his ſtudy, knows the ſituations, aſpects, and courſes of the ſtars: which knowledg, though in us it has the root in ſenſe, yet in them may have ſome other means; or alſo have root in what came into their ſoul by the ſenſes while they liv'd in this world. And let thus much ſuffice; for this preſent diſcourſe bears not to wade into the depth of things. Beſides, in many things we muſt be contented to know *that* they are, though we cannot penetrate *how* they are ſuch as we know them to be.

S. Now I am ſorry I drew you from your former diſcourſe; wherfore to put you into it again

gain: I pray tel me, whether you think the uſe of pictures, and in partcular the ſpecial honours done to ſome, as hanging of lights before them, carrying them in proceſſion, and making pilgrimages to them, be among thoſe whom you term extravagant devotions.

Uſe of Pictures neceſſary for the Church.

M. You ask many queſtions in one, I will begin with the principal, that is, the uſe of pictures; which if we believe nature, and experience, is an uſe very profitable, and (as I think) abſolutely neceſſary in the Church of God, for the inſtruction and ſpiritual profit of the faithful. Firſt, for memory's ſake; for as oft as we ſee pictures, ſo oft we remember the thing painted: and whether we have need of often remembring heaven and heavenly things, let even our cold and evil life bear teſtimony. Secondly, When a man ſay's his prayers before the picture

As helping the Faithfulls memories.

As quickning the appre'enſio i of devout perſons,

As ſerving for an Addreſs in Prayer,

As exciting the affecti n by a lively exhibiting ſom paſſage.

ture of our Saviour or other Saint, he naturally makes a quick'r apprehenſion of the preſence of him that's ſpoken to; and by conſeq ence a greater reſpect and attention is bred in him that ſpeaks. Thirdly, it ſerv's for an Addreſs of the prayer, eſpecially if there be any co poral geſtures withal. For, as the ancient Chriſtians were uſ'd to turn themſelves to the Eaſt, and the Jews towards the Temple when they would adore God; the eaſt and temple ſerving for a determination of their action, whereby their adoration was known to be to God; ſo much more when I bow, or do any other reverence or pray before a picture, 'tis a determination of prayer or reſpect to God, or that Saint, whoſe picture 'tis. Laſtly, 'tis a help to him that pray's; for it bears with it an expreſſion oftentimes which would coſt many words and works of our memory.

mory. As who looking on a Crucifix would in his heart feel the wounds, and passions of his Redeemer to represent them either to God the Father, or to his own soul, may find a great facility and quickness by having the picture before his eyes. These advantages I know not how others esteem, but experience has perswaded mee that they are of very great importonce.

S. I understand this wel, but I see not why they should be honor'd, or lights hung before them for this; much less can there bea reason why they should be carry'd in processions; or pilgrimages made more to one than to another, especially of the same Saint.

If us'd for a Religious end, some kind of religious respect

M. As for simple reverence 'tis a barbarousness and want of common sence to deny them that, if you admit th use of them: for if they were us'd for a religious end, they are belong-

proper to them.

ing to God, and Holy: and therefore to be treated with respect: try but any that deny this, in somewhat they esteem holy, and you shal find nature teaches them the same good manners; and 'tis a mean shortness of discourse to disallow that to pictures which themselves grant to other things; for example, to Churches, a Bible, and such like. Now the reason of preferring one picture before another, is some antiquity or venerablenes of the figure, or other rarity which carries a force with it to stir up human hearts in some extraordinary degree. And men, coming with a greater apprehension, pray the better and obtain more at God's hands; also this opinion of graces, redoubles devotion, and causes men to hang lights or carry them in processions, or the like; which Actions are the children of faith pais'd, and the mothers of faith and devotion following;

Pictures Some particularly venerated and why,

and

and therefore allowed and recommended in the Catholik Church.

S. I imagin if I should ask you any thing concerning Reliks of Saints, you would answer me in the same manner you have done about honoring of pictures; and therfore I will rather reflect upon that which Reliks make me think on; that is the Souls in Purgatory. But I hope I can satisfy my self; For, if they be in any pains, me thinks 'tis fair reason that the prayers of good people should have as much force for them as for another; since by their fresh memory and the affection of the living towards them they seem as yet to be of our society and friendship.

The same, in proportion, to be said of Reliks.

M. You say true, and so you may learn the meaning of that Article of our Creed, *The Communion of Saints*. For Saints or holy persons being all either in

pain or pleasure; you see how those who are living communicate with the other two, by praying to the Saints in heaven, and for them in purgatory; for whom also, as for us, those in Heaven pray. And likewise, if you look well, you shall find the explication of all the rest in these discourses, so that you may be able to give an indifferent accompt of all, and make that profit to your self, as to find the way to heaven and eternal happiness; whither God of his mercy bring us all. Amen.

The Catechist must not forget to exhort his Catechumen to the profitable use of prayers to Saints, and the like devotions; so, as to be circumspect, and not subject to the superstitious credulity of some poor people, who think good life and holiness stand in exteriour work, and meer exhibition of these devotions.

AN

AN ADDITION TO THE FORMER CATECHISM

Concerning the use of BEADS.

THE Beads are a kind of Counters made to keep the memory of a certain number of prayers which we have propoſed to our ſelves to ſay. A Method very fit for ſuch poor people as cannot read, and are of too weak capacity for Meditation. The prayers moſt uſuall in this kind are the *Pater noſter* and *Ave Maria*: the former left by our Saviour Jeſus Chriſt to his

Church; the later from ancient times used in the same Church; & so fitly joyn'd together for good peoples devotion; so that to make good use of our Beads, we must understand well these two prayers.

The *Pater noster*, or *Our Father*, is ordinarily thought to consist of Seven Petitions; or as others count them, six: without prejudice or disrespect to which opinions I think it may be properly divided into two parts; one consisting of three Salutations or wel wishings. The other of three Petitions correspondent to the three Salutations. The three Salutations are according to the three Persons of the Blessed Trinity: Essence, Wisdom, and Goodness. The first salutation therefore (after the address or determination of the person to whom we speak which is done in these words, *Our Father which art in heaven*) consists in the next following words

hallowed

hallowed be thy Name. A *Name* is a word ſignifying *what* the thing ſignify'd by the Name *is*. And ſo this Saluration belongs to Eſſence, the property of the Father. *Holy* is that which is ſtable and fixt in vertue and goodneſs. For *ſanctus* comes of *ſancio*, which is as much as to make a firm, conſtant or irrevocable ſentence. And, by holy Writ and Eccleſiaſtical uſe, the word *ſanctus* is appropriated to vertue & ſupernatural goodneſs; putting which together, to ſanctify and hallow the name of God, muſt be, that the Eſſence or Nature of God be firm and conſtant in Goodneſs. But, becauſe we do not wiſh for what already is, this muſt not be underſtood of the Name of God in himſelf, but in us. The meaning then is, that we wiſh all men and other creatures, in word and deed, may carry themſelvs towards God as towards *Sanctity* and *Holineſs* it ſelfy

ſelf; having that opinion and eſteem of Him, and bearing themſelves towards Him accordingly. And, it ſeems, to be in ſhort, what the Pſalms and Canticles more largely dilates in theſe and the like words; *Bleſs our Lord all ye works of our Lord*, and the following; *Sing to our Lord all the whole Earth. Praiſe our Lord all ye Nations, O praiſe our Lord from Heaven.* And many more ſuch like.

The ſecond Salutation is, *Thy Kingdome come.* Which we underſtand by this word *Kingdom*, to belong to *Wiſdom*. For *regnum* which ſignifies *Kingdom*, is deriv'd a *regendo*, from *governing*: and Government is an order of Subjects; and to order, is the work of *Wiſdome*; as we ſee in all arts and buſineſſes, 'tis the charge of the wiſeſt to direct and order what's to be done; and the office of the ſtrongeſt or quickeſt, to put in execu-

tion

tion what's order'd.

The meaning of this Salutation we learn from Saint Paul, who teaches us that at the day of Judgment our Saviour Jesus Christ shall deliver up his Kingdom or Government which he has received of him to his Father, and that then God shal be all in all. Whereby is given us to understand, that at that day shal be an end of all motions and alterations; and so the work of Wisdom, which is to govern and order the variety of things, shal pass into the strain of Essence and Being; and so become a constant Emanation of the same invariable Beeing for ever and ever in all things. In the mean while the Kingdome of God is as it were a making; as a King who is going upon a conquest either of Rebels or other enemies, is making himself a Kingdome. And, by this petition wee wish him happy and speedy success therein;

therin; not that we fear or doubt of that which cannot fail; but shew our good will and desire to see that effected which Heer's a doing.

The third Wish is comprised in those words, *Thy will be done in earth as it is in heaven.* Which we collect to belong to Goodness, and the Holy Ghost, from the words *will* and *be done*; for goodness consists in perfection; or, that all be done; and rational Goodness, which is properly such, is in the wil and it's motions. The meaning is plain, that wee wish, as in heaven there's a full subjection without resistance, so there may be the like on earth. These three I call Salutations or wel-wishes, such as in civil conversation is *Hail*, or *God save you*; and in spiritual, *The Lord be with you*; or *Peace be unto you*; and the like; because it is not natural to pray to one for himself, and this

word

word *thy* expresses, that these three are goods wisht to God. Much lesse do we intreat any one to do good to himself unless wee think hee be out of reason by passion or ignorance. Thirdly, there is not in the words any expression that God should do any thing, as in the followings; but onely that we would see the things bee. And, lastly, if we look into what's ask'd, wee find that all is one, and one all; for if his Name be sanctify'd, as wee wish, his Kingdome is come, and and his Will is done as in heaven; and so turn them which way you will, out of any one follow the other two.

To this succeeds the second part, consisting of three petitions or requests. The first, *Give us this day our daily bread*; that is, all things fit for our maintenance. And this corresponds to that property of God by which hee's Author and Creatour of all things.

things. For, it belongs to him that makes a thing, to conserve and maintain it. Some instead of *dayly* put *Supersubstantiall*; but they are deceiv'd in the propriety of the Greek word, looking more into the derivation than into the use. For, *daily*, is the more usual and proper signification, and joyning it with the other word *this day*, wee learn two excellent documents. One, that it was our Saviour's will wee should say this prayer every day; since wee pray but for one day. The other, that wee should not bee sollicitous or troubled with anxiety for future things; especially as far as they belong to God Almighty, but enjoy the present with thanks-giving.

The second Petition is express'd in these words, *Forgive us our debts as we forgive our debtours.* Debts signify Offences, and debtours Offenders; so that he that wishes

any

any harm to those who have offended him, because they have offended him, is excluded from this prayer; but not he that wishes due punishment to an offender, either for his own amendment, or the example of others, and good of the Common-wealth. The reason is, because God cannot forgive him that is not in love and charity; and who ever wishes harm to his neighbour, loves him not; and, so, is void of Charity. The Petition answers, *Thy Kingdom come*; For, as we see Christ's expression in the Gospel, that his coming was chiefly for remission of sins: So, his Government likewise since he's gone to Heaven, all, principally tends to same merciful end. Then follows the last Petition thus expressed, *Lead us not into temptation, but deliver us from evil.* And by those words of *temptation* and *evil*, which belong unto

will.

will, we easily see the correspondence it has with the third salutation and fulfilling of God's will. The meaning is not hard, onely we may note, that we pray not here, not to be tempted; for temptation is often for our good; as appears in Saint Paul, who was deny'd to be freed from carnal temptations for his good; but, not to be overcome by temptation; for he's gone *into* temptation, whom temptation compasses round about, so that he finds no way out: not he who is, as it were, but touch'd with it on one side. The word (*but*) seems to shew the part following is not different in sence from the foregoing; and so the Petition but one.

The *Ave Maria*, or Hail Mary, consists likewise of two parts: One containing four salutations or well wishes. The first is expresst in these words, *Hail Mary full of grace*, or rather

ther in the word *Hail*, from whence comes Health; and it availsorimports what the Latin *Ave* or *Salve* does; of which the first ſeems to be as much as *Habe*, or *habe ſalutem*. that is, *have* or enjoy Health; and in ſome ancient copies is written *Have*: and *ſalve* we know ſignifies *ſis ſalvus*, which is the ſame: and in Engliſh may be explicated, Health betide you, or have all the perfection and happineſs due to your Nature, or which your Nature is capable of. By uſe 'its come rather to be an Interiection of ſalutation, or excitation to the hearing an uncertain good wiſh, than to retain its firſt and proper ſignification.

The ſecond Salutation conſiſts in theſe words, *our Lord be with you*; that is, his protection and aſſiſtance. As it is a good uſe of ſome who when they come into any houſe, ſay, God be here, or

in certain occasions say, God ſpeed you.

The third and fourth are two Bleſſings; one upon the bleſſed Mother, and the other upon her more bleſſed Son. A Bleſſing we call not, as in other places, the wiſhing of bliſs, or happineſs: but either our approving and congratulating of the felicities they enjoy, or elſe a ſimple and devout admiration of them.

The later part is a Prayer to the ſame Mother of God for her interceſſion for us now and at our deaths.

The two prayers thus underſtood, I could wiſh him who ſays his Beads, when he recites his *Paternoſter* to direct mentally his three ſalutations to the three Perſons, each to that Perſon to whom 'tis proper, with a bowing to them if time and place be fitting. And, in ſaying the *Ave-Maria*, at the two Bleſſings to remember ſome paſſage or benefit of our Saviour

Jeſus

Jesus Christ unto us, for which we bless him & his holy Mother; for seeing she brought forth unto us him that bestow'd such benefits upon us, 'tis reason shee should partake of the blessings which we heap upon her Son for them. Likewise, in the later part, where we desire her to pray for us, that we may determin some good we have need of: But 'tis best if we mark some property of the Mystery we bless him for, and thence take notice of some virtue we want, and heartily intreat for it. For example, when we make commemoration of our Saviour's Nativity, speaking to our Lady in prayer we say, Blessed art thou amongst women, *for feeding the Son of God at thy breast*, and blessed be the fruit of thy womb Jesus, *for humbling himself unto it*. Holy *Mary*, Mother of God, pray for us sinners now, *that wee may encrease in Humility*.

lity: And at the hour of our death.

But, thoſe words which be added, are to be ſpoken onely with the heart; the reſt with heart and mouth both. For, ſo doing, they make us think of what we ſay and do; whereas, if we did add them with our tongues, they would ſlip over like the reſt, and neither help our memory, nor make us pray with Spirit.

The number of *Ave Maries* to one *Pater noſter*, or of *Pater noſter* and *Ave Maries* is at will; and every one who takes the courſe preſcribed, may do well to conſider how much time he was wont to ſpend in his whole Beads, and ſay as many as will take him up as much time, and not care though he has not made an end of his Beads, if he has no ſpecial obligation to the ſaying them all. Yet, becauſe the ordinary number is of the five tens, I thought good to deſigne

our

our Saviour's life, and his Bleſſed Mother's, as far as it goes entangled with it, appointing one payr of beads for every day of the week, and five and twenty points for every payr of beads; that is, for every two *Ave Maries* one point. The profit is that by this means we remember and give our Lord thanks once a week for the moſt of the paſſages of his bleſſed life regiſtred unto us by holy writ; and ſtir up our ſelves to the imitation thereof, that is, to good life, which is our intent in prayer and al other our devotions. For, as for the ordinary direction of meditating upon ſome one myſtery while you ſay a ten, what has it to do with the ſaying of the ten: or why were it not better onely to meditate and let the ten alone? or is the time of ſaying a ten juſt ſufficient to have fruit of meditating upon a myſtery? And, laſtly, if

delving or spinning, one thought of the mystery, wherein were it worse then such saying of our beads? But, this way, every *Ave Mary* is made a jaculatory commemoration of the mystery; and your heart and mouth go together, and truly you use vocal prayer; whereas in the other your mind prays one thing and your mouth another quite different.

FINIS.

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